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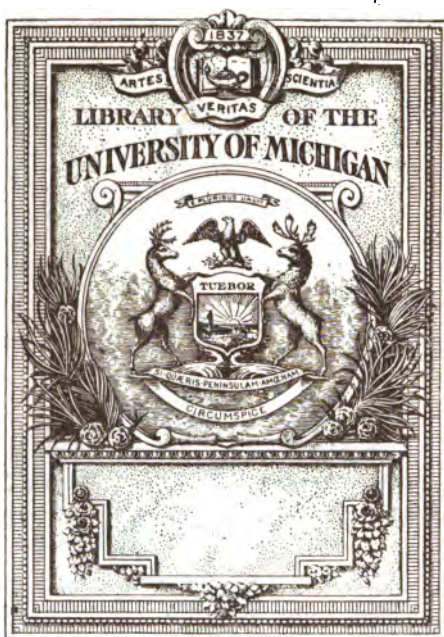
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THE
MORAVIAN
CHURCH MISCELLANY.

VOLUME IV.

BETHLEHEM:
PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.
Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem;—Also: to Rev.
David Bigler, No. 522 Houston st. New York, and to Rev. E. Rondthaler, No. 74
Race st. Philadelphia; or at the Brethren's Establishments at Nazareth,
Litiz, Lancaster, etc., Pennsylvania; and Salem, N. Carolina.
1853.

Sydney

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THE Moravian Church Miscellany.

NO. 1

JANUARY, 1853.

VOL. 4.

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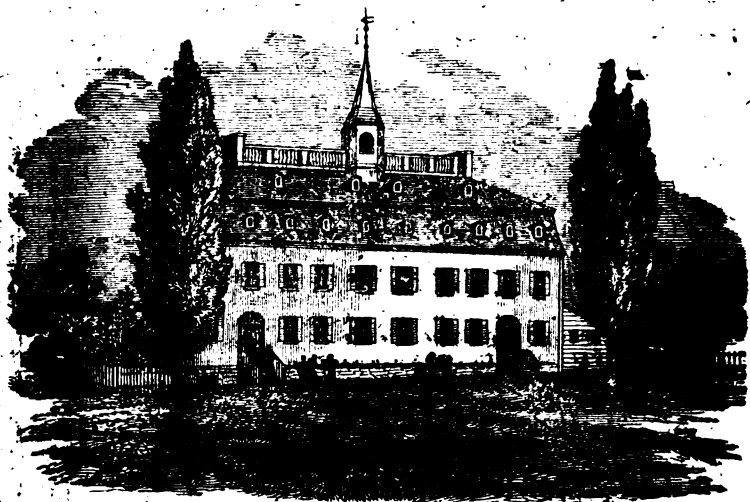
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THE
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NO. 1.

JANUARY, 1853.

VOL. 4.

Foreign Missions.

(From "Periodical Accounts.")

GREENLAND.

(From the "Missions-Blatt.")

NEW-HERRNHUT.—The missionaries at New-Herrnhut express themselves somewhat concerned at the spiritual state of their congregation, and especially at that of the out-dwellers, who can unfortunately enjoy but little of their fostering care. Yet even among the latter, the Lord be praised, life from God is here and there observable. We add, as an instance, the literal translation of a letter from an assistant teacher in the island of Umanak, which he wrote last winter to the missionaries.

MY BELOVED TEACHERS,

"I write to you how I am getting on at this distance from you. Not unfrequently, when I am rowing in my kayak, I go ashore, fall down upon my face and pray to my Savior with many tears. Then I feel that He hears my prayer. I also contemplate often at such times the wonders of God, in heaven and earth, and think of Him, who gave Himself to be crucified for my sake, and am able to thank Him, with a loud voice for His love. I likewise often pray, that if my aged father (a faithful assistant) should depart, the Savior may bestow upon me something of the spirit that dwells in him; because I feel myself a great sinner, and my thoughts are so easily turned away from Him. Some time ago I quarrelled with my wife, who assists me in keeping school, because she had not done as I had bidden her. But immediately I thought

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of the passage : " Judge not, that ye be not judged." After this I was again friendly with her. But nevertheless I am often distressed about myself, because I perceive, that the enemy tries to seduce me to do that which is not right. The thought has often struck me, that the Savior might choose a more faithful school-assistant than myself for the people that inhabit this island. Write soon to me for my instruction. I salute you all. The writer of this letter is *John*."

At Kornok, the native assistant *Jephthah* departed this life very happily. The Greenlander who brought the news of his death to New-Herrnhut, gave the following particulars : " When br. Jephthah, after having been ailing for a long time, perceived that his end was near, he sent for me, and requested me to invite all the brethren and sisters to a meeting round his sick-bed. I did so. He had his full presence of mind ; and when we sang hymns, he joined us with a clear voice. When the brethren and sisters had withdrawn, he called me once more, kissed me, and bade me farewell. I asked him, how he felt in the prospect of his departure. He answered : " I am very happy, and rejoice to be soon with my Savior." I then left him, and on my return, found him lying with his face on his bed, as peacefully as if he was slumbering. I approached and touched him, and behold ! his ransomed soul had already taken its flight to glory. By his death he reminded us of the words : " Verily, verily, I say unto you, if a man keep my saying, he shall never see death." John viii. 51. It is my greatest desire, that when I die, I may fall asleep as happily and cheerfully as this servant of the Lord."

In October, br. Herbrich paid a visit to the out-dwellers, who live scattered along the fiorde. He was everywhere cordially received, and attentively listened to, when he addressed the people, either publicly or in private conversation. At Kornok also, the Greenlanders belonging to the Danish Mission attended the meeting. " I may well say," writes br. Herbrich, " that the gracious presence of our Lord was perceptible in this assembly. After the meeting, I conversed separately with the assistants, bringing before their minds the importance of their office, and exhorting them to increased conscientiousness and faithfulness in the discharge of their duties."

Br. Ulbricht paid a visit to Kangek. " I found accommodations," he writes, " in the house of the national assistant, *Henry*. This is built of wood, and provided with a stove, a chest of drawers, a table, and even a clock and pictures in frames. I conversed with all the brethren and sisters residing at this place, and had thus an opportunity, according to the measure of grace which the Lord gave me, to speak to their hearts. At night, several brethren performed a hymn-tune in four parts, with a degree of correctness which quite astonished me. They sang from written music,

which Br. Kleinschmidt had given them, and which, they told me, they are in the habit of taking with them on all their expeditions. I afterwards addressed them on the text: "Surely, I come quickly." The house was filled with attentive listeners. At break of day, all assembled for morning-prayers, and I addressed them again briefly. When taking leave of me, all of them wished to express to me their heartfelt "*Kujanak*" (thanks) for the visit."

Br. Kleinschmidt gives the following particulars relative to the newly-established institution for the training of national assistants:—

"This institution was opened, October 22d, with six young Greenlanders. One of them, called *Lewis*, is a descendant of *Daniel*, a well known national-assistant in the first times of New-Herrnhut. Another called *Simeon*, is a great-grandson of a grand-child of the first convert of the Greenlandish nation, *Samuel Kay-arnak*. These two are very hopeful pupils. What has been effected during the past winter, can only be called a preparation of the ground. Their progress has hitherto been impeded by various circumstances: among the rest, by their inability to read fluently, which, however, they have now learnt;—the pressure of want, to which the Greenland families, among whom they lived, were subjected, and which makes it desirable that we should be able to provide them with board and lodging; and lastly, the indifference and mental dulness of the Greenlanders. This last and greatest impediment will likewise be surmounted, whenever the Lord is pleased to renew their hearts."

Br. Kleinschmidt then proceeds to give the following account of a voyage, to visit the out-dwellers, undertaken last summer:—

"About the herring-season, I paid this year also a visit to that portion of our congregation which reside along the fiorde. I made the voyage thither in our herring-boat, and returned in my kayak. Our bay, called *Balls river*, is divided into several branches, of which the middle one extends 48 miles into the country, the others about 16 miles. The former, of which the farthest extremity is surrounded by lofty glaciers, is never free from ice. We directed our course first to the northern branch, proceeded from thence to *Kornok*, situated on the middle, and from thence to the herring-fishery, on the south side of the southern division. There were on board, besides myself and two female servants, seventeen persons, whom we took with us, because they wished to visit their relations residing at the above-mentioned places. On the 30th of May, we set out, driven by a rough snow-wind, which, however, brought us on much quicker than would have been the case, had we been solely dependent on Greenlandish rowers. We proceeded on that day as far as *Karosuk*.

Seven families, consisting of thirty-six persons, live there in a so-called improved Greenland house, that is, a wooden building,

such as the colonists have erected in numbers for the natives during the last years, for payment. The sudden heat produced by the iron-stove in them, is no great improvement on the more genial warmth which is gradually produced by an oil-lamp. The roof is less tight than that of a proper Greenland house covered with sods. The building, of which I am speaking, was already in a state requiring complete repair, the second year after its construction. It was twenty feet long, twenty feet broad, and six feet high. Several of our company being likewise quartered in it, we had scarcely as much air as the negroes in a slave-ship. Besides this, a fire was immediately lighted in the stove, to boil meat and fish for the strangers, and this was kept up till the morning. I succeeded in finding in a tent a resting-place for the night—for which I was exceedingly thankful, though it was so cold that the snow began to fall. The evening was spent in the house, in conversation with the inhabitants, who complained sadly of the straits to which they had been reduced during the winter. Their national assistant, *Charles*, told me, that he and his family had been obliged to eat two large tent-skins. On the following morning, I took him and his family with me, as they desired to go to the herring-fishery; and our company consisted now of twenty-five persons. Had the good people exerted themselves in rowing, we should have reached the place of our destination the same day; but as they did not do so, we had to lie to about half-way, near Kornok. At that place, there are eight Greenland houses inhabited by fifty members of our Church, and some belonging to the Danish Mission; a European trader resides likewise here, in order to buy from the natives various articles of trade for the colony. The following day, being Sunday, divine service was held in the forenoon, at which I also employed the above-mentioned helper. Having left here several persons and taken in others, we continued our voyage to the island Umanak, and from thence to the herring-fishery, where we found six tents. These belong to the inhabitants of Umanak, who had repaired hither to catch herrings. Both the people and the tents were in a very poor and ragged condition. The herring fishery must be carried on in boats; but, possessing only one boat, and even this being out of repair, they had not yet caught more fish than would have been sufficient for one person to live on during the winter. Not having seen these people since last year, I staid with them a whole day, to converse with them, and to hold a meeting, at which all attended. Hence I returned in a kayak, accompanied by a youth from New-Herrnhut, whom I am in the habit of taking with me on similar expeditions. I made only short journeys; for rowing in a kayak—here the quickest and best mode of travelling—is exceedingly fatiguing for a European who is not accustomed to it. I first returned to the island Umanak, in order to speak once more with

the people there. We then reached a large island, which separates the southern branch of the fiorde from the middle one, and sailed along it; we met, however, with so much ice, that we could advance no further, but had to land and wait. Here I made my dinner, consisting of a piece of dry bread dipped in muddy water. — Meanwhile, the sea was again navigable, and we now reached, without any difficulty, a place which is called the Sea-gull Corner, on account of the abundance of sea-gulls, which build their nests in the clefts of the highest rocks. Here the currents of the southern and middle branch of the fiorde meet together, rendering the sea difficult to pass at flood-time, owing to the masses of floating ice. We passed it at low water, but encountered, nevertheless, much ice. Thence we were accompanied, at a considerable distance, by flocks of sea-fowl, which we had scared up whilst sailing under the rocks, especially storm-birds (*Uria grylle*), and club-auks (*Alca torda*), which build their nests rather low; less of the higher nestling sea-pigeons (*Larus tridactylus*). The sea-gulls (*Larus glaucus*), which inhabit the summits of the cliffs, were not disturbed by us. We observed several of them pursued by arctic-gulls (*Lestris parasitica*.) The latter live on the fishes, of which they rob the sea-gulls; they pursue them, until they drop the fish they have caught. The plaintive cry of the sea-gulls, when thus chased, resembles so much the voice of a crying child, that I sometimes mistook it for that well-known sound, forgetting for a moment in what an uninhabited corner of the world I was.

When gliding across the waves in a kayak in this vast solitude, surrounded by the wonders of nature, it is quite strange how inclined the mind is to indulge in fancies and reveries of all kinds. I can perfectly understand, how people, with so lively an imagination, and so limited a knowledge of the laws of nature as the Greenlanders, may often fancy to hear and see that which does not exist in reality.

At Kornok, where we arrived before the flood-time, I took up my quarters with *Frederick*, the successor of our aged *Jephthah*, in the office of national assistant. He inhabits a large Greenland house, which, in comparison with the dwellings of the other natives, might be almost called a palace.

I now made an attempt to enter the northern branch of the fiorde; great masses of ice forced me, however, to return and to direct my course towards a spot opposite Kornok, called Igdlunguit. This place has been inhabited from time immemorial. Last year, when a plot of ground was levelled for the erection of a house, a harpoon was found, of quite unknown workmanship, and evidently pointing to a very distant period. At present two families reside here, one of which I saw for the first time, for they have never visited New-Herrnhut since my arrival at that place.

This family had a repulsive, almost heathenish aspect. The other, though of a lighter complexion, was quite disgusting on account of its filthiness. The members of the latter expressed to me their great regret, that, owing to their distance from our settlement, they were altogether deprived of the means of grace; and the wife, more especially, complained, that she had not been for years to partake of the Holy Communion. "When that lad was my youngest child," she said, pointing to a boy of about five years of age, "I went for the last time to New Herrnhut." This is the consequence of the scarcity of the umiaks, or women's boats. Among the 160 Greenlanders who reside along the fiorde, there are unhappily only four such boats to be found; and in our congregation, consisting of 426 members, only ten; and not above 20 to 30 persons can find room in a women's boat. Whilst the meat-kettle, with the contents of which, notwithstanding my protestations, we were to be treated, was boiling over the fire, I held a meeting, endeavoring to lay hold of their hearts by the Word of God, which is so scarce among them.

In the evening I returned to Kornok, where I again held divine service, and examined the children. When I was going to rest, late at night, my host was much concerned, because I had not yet eaten anything in his house. I refused all his offers, and lay down; he would not, however, accept my refusal, and brought me some fresh boiled herrings, fine and large, and carefully selected, saying: "Thou hast come hither on our account; now allow me to shew thee a kindness." I could not resist his well-meant offer. On the following forenoon, I took leave of the people at Kornok, and proceeded as far as Karosuk, twelve good miles from thence; I had, however, to go on shore for a while, for sitting in a kayak with outstretched legs, which can be neither stirred nor moved, is extremely fatiguing. At Karosuk I held a meeting, towards evening, and addressed the company with peculiar earnestness, as the families residing at this out-station belong to those who are going rather backward than forward. The helper, *Charles*, had kept school only five times during the whole of the winter, and I found, consequently, the children rather ignorant. We conversed afterwards on various topics, and I took occasion to impress upon them several considerations in reference to their temporal condition. This appeared to have some effect, they promised at least to procure a boat, which they might easily do, if they all were to join together. I rather dreaded my night quarters in this house; partly on account of the heat, (as 32 persons were here crowded together, and the stove was constantly heated for the sake of boiling meat), and partly on account of the vermin. However, when on the place where I was to rest, the half-living skins had been removed, the boards turned, and two new seal-skins spread out, I had no reason to fear more than the ordinary amount

of discomfort. The heat was likewise tolerable, thanks to the many holes in the windows and walls ; so that the night was, after all, better than might have been expected in a den like this.

Early the next morning we took our departure. The wind turning against us, its gusts became gradually stronger, and the intervals between them shorter, till at last it blew with violence, producing a wild and boisterous sea, to encounter which was no easy task for a person as little experienced in the management of a kayak as myself. About an hour's distance from New Herrnhut I landed again, intending to walk the rest of the way. But finding my path much obstructed by ice and snow, and very dangerous, because a single slip of the foot would have precipitated me into the abyss, I was obliged to return again to my kayak. We reached New Herrnhut at nine o'clock at night, having abundantly experienced the Lord's protecting care. I had seen on my voyage many tares among the wheat, but also, I may well add, many an incontestible proof of the continuance of the work of grace in the hearts of the members of our scattered flocks, to the praise of the mercy and patience of the Lord."

LICHTENAU.—The missionaries communicate the following in reference to the spiritual state of this flock : " Our congregation has sustained a painful loss by the departure of our aged national assistant, *Benjamin* ; yet the lively faith in which he left this world gave us ample reason for rejoicing. He had always faithfully attended to the duties of his office ; and though he used to speak out more plainly, and reminded his erring brethren of their faults more earnestly, than any of the other helpers, which the Greenlanders are in general not much inclined to take in good part, they all loved him as a father. No festivity was arranged without his being invited to it. He always knew how to lead the conversation in an edifying manner, and nobody ever dared say anything that was unbecoming in his presence. He used regularly to visit the out-dwellers, even in his old age, when he could drag himself only with difficulty to the sea-shore, leaning upon two sticks, and requiring the assistance of other persons to get into his kayak. His discourses were very much valued, for in them earnestness and love were duly combined. On the 5th of August, he addressed the congregation for the last time, exhorting them most impressively to follow Jesus faithfully. Towards the conclusion of his discourse, he said : " I have again received a letter from one of our fellow-believers in the East—(an esteemed friend of our Mission in Germany) who loves us very much, and prays often for us to the Savior. He expresses his joy on account of many things which he has heard of you ; but now he inquires after the main point, and wishes to know, whether all of you truly



View of Lichtenan.

believe on Christ, and love Him with all your hearts ? What am I to answer him ? I am afraid lest I should not state the truth, were I to write to him that this is the case. Oh let us all make new efforts ! Would that none of us might continue indifferent ! The Savior will give us His grace if we ask Him." On the 3d of September he left this world in peace. His loss will be long and painfully felt.

For the celebration of Christmas many out-dwellers had repaired hither, among the rest nearly all the people from the so-called "Large-Island," the field of labor of our national-assistant *Amasa*; and this festival proved a season of rich blessing to both old and young. December 24th, the children remained on the open place in front of the church from early morning, in expectation of the Christmas-Eve service. Several anthems, which they had practised before at school, were sung by them on this occasion, with faces beaming with joy. Nearly all of them appeared in new dresses, which was rather a matter of surprise to us, as the seal-hunt had by no means turned out a very successful one; however, the parents had done their utmost to cause pleasure to their children, and to give evidence of the high importance they themselves attach to the celebration of this festival."

From a Letter from Br. V. Mueller.

We visited also last year all our outposts. In the "Large Island," where *Amasa*, the most active of our assistants, resides with about 40 persons (he ministers to three places with about 80 inhabitants, and is much beloved by his countrymen) I felt quite at home among the brethren and sisters. I held with them, besides the customary discourses and reading, meetings for singing and prayer. Much would be gained, could we but visit our out-dwellers more frequently, especially during the winter; but the climate of the country places almost insurmountable obstacles in our way.

In September, br. Warmow and myself visited the out-dwellers on the Sermelik fiorde, 20 miles from Lichtenau. Great joy was produced among them by the distribution of tracts, translated and printed through the kindness of our esteemed friend, Dr. Barth. On our voyage home, we were exposed to most imminent danger, when being obliged, for an hour's time, to contend against the drift-ice, and to employ hatchets to clear the way before us. Our boat sprung two leaks, and we were now obliged to use all our exertions to bale out the water, which continually rushed in, and thus prevent the sinking of the vessel. One time we stuck fast upon an ice-field, of which there are many below the surface of the water; and we expected, every moment, that our boat would be destroyed by the ice; the Lord, however, protected us graciously, gave us our lives for a prey, and brought us home in safety.

Extract of a Letter from Br. G. M. Ihler.

FREDERICKSTHAL.—Last autumn, a company of heathen from the East-coast, fourteen in number, arrived and settled here. Their zeal in learning, their attention at church, and their whole demeanour throughout the winter, have given us much satisfaction. The adults have been received into the class of candidates for baptism, a privilege which appears to have been a matter of joy and encouragement to them all. Another heathen family, who had resided for some years in our vicinity, have moved hither, and we are able to give them the testimony, that they have been regular attendants at the house of God. Of those heathen who have lived among us for some time, an old grandmother was baptized last year into the death of Christ. She attained to this privilege on her death-bed, and soon after fell happily asleep, in lively faith in her Redeemer. A married man and two youths were likewise added to the church by baptism, and three adults, who had been baptized last winter, were admitted to the Lord's table.

The instruction imparted to our catechumens was evidently accompanied with a blessing, and the church and schools were well attended. On the other hand, we have to complain of the demoralization of too many of our out-dwellers. Even some of our own congregation returned from their summer dispersion in a state, which reduced us to the painful necessity of excluding them from the congregation. Our earnest and affectionate exhortations did not, however, remain without a good effect. Many of them have since acknowledged their sin, and shewn sorrow and repentance, and they appear to have become attentive to the voice of the Holy Spirit in their hearts.

To our great regret we received two rescripts from the Inspector, Capt. Hollboell; the first of which contained a prohibition to allow any members of our flock, who have once left us, to return to our settlement. The other was verbatim as follows: "I have orders to communicate to you, that, agreeably to a resolution of March 24th of this year, it has been determined, since an under-teacher has been appointed by the Danish Mission to the south of Fredericksthal, that the missionaries of the Brethren's Church shall no longer be permitted to receive into their community any heathen that may come to them; all these are to be directed to the Danish Mission." We have, of course, though with deep regret and reluctance, complied with these orders.

NOTE. The settlement of Fredericksthal was established with a view to the conversion of the descendants of the ancient Normans, or North-men, the only heathen still existing in Greenland. They cannot be visited in their dwelling-places on the East-coast, *that* coast, though formerly accessible, being now surrounded with perpetual ice; they come, however, not unfrequently, on their expeditions as far as the South-point, where Fredericksthal is situ-

ated. Many of these visitors have remained there ; others brought the Gospel which they had heard at Fredericksthal to their countrymen ; and we have reason to believe that nearly the whole of the people on the East-coast are already in some measure acquainted with it. Our missionaries will now in future be confined to the care of their own congregations, and compelled to refuse admittance to these heathen. We would only hope that the Danish Mission, having reserved to itself the labor among these Eastlanders, will in future do the more for their instruction and conversion.

SOUTH AFRICA.

The intelligence received from our brethren at the Cape of Good Hope, within the last three months, presents but few striking features. The war with the Kaffirs, protracted and calamitous beyond all previous experience, continues to be productive of frequent alarms and much distress of various kinds, throughout the eastern portion of our mission-field.

A very interesting circumstance, attending the progress of this unhappy war, is the removal into the colony of about 7000 Fingoos, previously inhabitants of Kaffir-land, the friendly disposition they had manifested towards the British having increased the dislike with which the Kaffirs have ever regarded them, and rendered it impossible for them to remain where they were. Being thus providentially delivered from a state of temporal thralldom, it is earnestly to be hoped, that they may be led to seek after that spiritual liberty, wherewith Christ alone is able to make them free. It would seem, however, as if the only practicable mode of bringing the gospel to them, at least for the present, was that to which br. Koelbing refers in his letter of Feb. 23 ; and our readers will doubtless sympathise in the wish that he expresses, that the Brethren's Church may be favored to take part in so good and desirable a work.

Extracts of Letters from Br. C. R. Kaelbing.

GENADENDAL, Jan. 22nd, 1852.

DEAR BROTHER,

The past year brought with it many and severe trials for our South African Mission ; yet we have much reason to thank the Lord, for having mingled mercy with chastisement. Have we not reason to be thankful to Him, that our brethren and sisters,

with their children, were able to conclude the year in Shiloh, in good health,—that Enon has been spared,—that the Fingoo portion of the Shiloh congregation have remained faithful up to the present time. All these things and many others are subjects for gratitude, and they encourage us not to despair, but to rely confidently on the divine help. Our brethren and sisters at Shiloh express their gratitude for the lively sympathy shewn, and the liberal assistance rendered, by their brethren and sisters and friends in Europe, to repair the losses and relieve the distress of themselves and their flocks; but we are sorry, that the roads are too unsafe to forward to them the presents which have been already received. Meanwhile, it does not appear that they or their children have suffered actual want.

Feb. 23d, 1852.

We thankfully acknowledge the receipt of 100*l.*, the grant of the Society for the Furtherance of the Gospel, and the present of 50*l.*, from our venerable friend and brother, Jas. Montgomery, of Sheffield, to help us in affording assistance to our missionaries in the Eastern stations, and to their flocks, in this season of distress. A portion of this sum will be appropriated for giving timely aid to Enon. Br. Lehman writes, that the corn and the garden-crops, which had looked very promising, were scorched by the sun and drought; and that Enon is now almost deserted, the people being compelled, by the discontinuance of the rations, to disperse in search of employment for the support of their families. We hope, however, that he will be able to bring back as many as are wanted for the protection of the place. At present no Kaffirs are to be seen in that neighborhood. The cattle of the Enon people are dying away in the Zitzikamma, a country well known as unsuitable for cattle.

With the troops returning from Kreli's country, 7000 Fingoes, with 10,000 head of cattle, arrived in British Kaffraria, because, having rendered assistance to the troops, they could no longer remain safely in Kaffraria. Where they will be settled or located is not yet determined; but, at all events, their arrival promises to open a new field of missionary usefulness. Even although we should not be permitted to gather them, or any part of them, into a regular missionary-settlement, conducted in accordance to our own rules and regulations, I do not see why we should not make application for leave to preach the Gospel to the inhabitants of Fingoo villages.

We have received a letter from br. Bonatz, dated January 3d, from which I extract the most important portions: "You ask, how we are situated as to temporals, and you express some apprehension lest we should be reduced to considerable embarrassment. We should indeed be so, had we not been able again to

earn something by the mill, by lending out our wagon, and by the sale of forage furnished to Government. Coffee, rice, and sugar, and everything, are very high in price; and we shall likewise have to buy our meat. As for corn, we have hitherto not yet been obliged to purchase any, excepting when we were at Colesberg. In about a fortnight we hope to have our own corn safely housed; and as the harvest has turned out very plentiful, we shall be able to sell part of it. The Fingoes are very grateful that we have returned from Colesberg; their wheat and Indian corn look beautiful, and though they have lost their cattle, they have now at least the means of subsistence.

Whilst General Somerset and Captain Tylden, with nearly all their forces, were in Krel's country, the enemy concerted a well-devised plan to destroy Shiloh, Whittlesea, and Kamastone. In the night, from the 3d to the 4th of January, several kraals were attacked, much cattle stolen, and, as is reported, two women shot. On the 4th of January, therefore, the remainder of the garrison of Whittlesea went out to re-capture the booty from the enemy, and the place was almost deserted. While we were just finishing the first hymn, before the sermon, the rumour was spread that the Kaffirs were advancing to storm the place. All hurried out of the church. Dark masses of Kaffirs approached both on horseback and on foot, who had evidently only waited for the withdrawal of the last defenders. The sheep, goats, and horses of our Fingoes fled with their herdsmen into the settlement. Great was the consternation and confusion, and the cries of the women and children filled the air. Fingoo and English women thronged towards the church. We did not know whether we should remain at home, or seek also shelter in the church. Meanwhile, the hostile bands of horsemen rapidly approached Shiloh and Whittlesea, and crossed the Klipplaat. From Whittlesea, cannons were discharged, but to no purpose. Between Shiloh and that place, some hundred goats were grazing; upon them the Kaffirs precipitated themselves like hawks, and carried them off. They then rode round the whole of the place to rob and plunder; on which occasion br. Kschischang was exposed to imminent danger of life, on going out to bring our horses into a place of safety. From a neighboring hill, three hostile detachments were pouring down, so that we were now surrounded on every side. The latter endeavored to take the horses, but were repelled by a few shots. Behind Whittlesea, another detachment approached, the strongest of all, and carried away all the cattle that were grazing on the mountains,—about 1000 head of the Oskraal-Fingoes, and a great number of sheep and goats. Perceiving, however, that our cattle alone was their object, our hearts grew lighter. When these detachments retreated with their booty, a few Englishmen and Fingoes pursued after them, and, wonderful to relate, they re-

took more than half of the cattle, and all the sheep and goats. One Englishman and twelve Fingoes recovered from a hundred Tambookies, whom they put to flight, 300 head of cattle. The enemies appear to have had scarcely any powder, and when they saw themselves pursued by a handful of men, they took to their heels like cowards, many leaving their tired horses behind.

From the above account, you will see how graciously the Lord has protected us. To Him, the Preserver of our lives, be all the praise. We commend ourselves to your continued fervent intercessions.

Extract of a Letter from Br. Teutsch to the Mission-Board.

GENADENDAL, March 25th, 1852.

It is remarkable, that, at the very time, when there is a prospect of our being rid of the nuisance of the liquor-stores, the Lord gives us an opportunity of erecting additional altars for Him. Our out-preaching place *Twiestwiel*, the property of Mr. Linde, about 12 miles distant from hence, is inhabited by 25 families, with about 100 children. Hitherto we used to preach and hold meetings in the house of a colored person, but the place is by far too small. The people now desire to have a house built, in which only Divine service and school may be held. Mr. Linde shews himself friendly to the undertaking. When we solicited his permission, he not only granted it, but promised to furnish all the timber, and to encourage the people to liberal subscriptions. If this work be of God, He will perform it, and give us His blessing.

A similar necessity appears to exist at Houtkloof, where the present place of meeting is too small for the number of the inhabitants, owing to which many of the neighboring farmers are debarred from attendance at the house of God; we shall, therefore, endeavor to find the means for the erection of a small church at that out-post. This cannot indeed be done without contributions from ourselves and others. We therefore purpose to open a subscription in the district about Houtkloof, and all trust, that we shall have the sanction of our brethren at home to this good and desirable work, and their fervent prayers for the success of our undertaking.

Extract of a Letter from Br. A. Bonatz.

Dear Brother,

SHILOH, Feb. 6th, 1852.

Your kind letter of November 14th reached me on the 9th of January, and convinced me anew of the cordial and sympathizing interest felt by our dear brethren and sisters and friends in England, in our distressing situation. This is, and always will remain,

a great comfort to us. May the Lord richly bless all those faithful intercessors, who lift up their hands to the throne of grace on our behalf, and who, by their liberal contributions, give evidence of the love of God that dwells in them.

You inquire, whether the Fingoes constituted the greater portion of our congregation. Previous to the war, our congregation numbered 40 Hottentots, from 30 to 35 Tambookies, and about 50 Fingoo families. From former letters, and from our Diary, you will have learnt, that the Tambookies with few exceptions, left us at the commencement of the war, even before it was brought to our own gates. The principal motive of their conduct was fear. They were summoned by the emissaries of their chiefs to return to their country; if they refused to do so, they were doomed to death, together with all the Europeans. The panic was soon spread among them; and when some began to leave us, the others could not be kept back. Fathers saw their children depart, and declared that they could not stay behind; baptized women, when their husbands left them were at first inclined to say: "Let them go, we will remain here;" but soon after they too followed. We have witnessed the mental struggles of many who seemed utterly at a loss what part to take; they would cry and tremble, now resolving to leave us, then again changing their minds, and declaring they would not; but at last permitting themselves to be carried along by the stream. The defection of the Hottentots appears to me to have been chiefly occasioned by their improper desire to remain neutral. This was the snare the Kaffirs laid for them. They promised to spare the Hottentots and their property, if the latter would assist neither the Fingoes nor the English. This attempt at neutrality could not but render them suspected, and create enmity between the Hottentots and Fingoes, especially when the cattle of the latter were stolen by the Kaffirs, and the former would not assist in protecting or recovering them. At length, matters went so far, that the Hottentots had to be declared as rebels. All the endeavors of the Kaffirs to gain the Fingoes over to their side were ineffectual; the more so as these races are inveterate enemies, the Fingoes having been formerly the slaves of the Kaffirs. The extermination of the former was therefore resolved upon. The Shiloh Fingoes, who are serving in the army, have attained the highest praise from their officers, on account both of their obedience and their bravery; not one of them has lost his life in this war. They attend our evening and Sunday-services very numerously; and on Sundays, many are obliged to listen before the doors, the school-house not being sufficiently large to contain them.

Extract of a Letter from Br. F. W. Klinghardt.

ENON, Feb. 20th, 1852.

DEAR BROTHER,

These last months we have been allowed to spend in comparative tranquillity; we are, however, still surrounded by the Kaffirs. Thus, only on the 3d of January, twelve head of cattle belonging to our people were stolen, nor could they be retaken, though the marauders were immediately pursued. The delicate state of health of br. and sr. Lehman calling for my return to Enon, I with my family and the majority of our fugitive flock, chiefly women and children, left Clarkson on the 2nd of December, and arrived in safety at Enon on the 10th. Since that time, we have continued to live quietly, though the circumstances of our congregation are such as to give us great uneasiness. Till January the 12th, they received rations from the Government; but these have now ceased, and no employment being to be obtained for the Hottentots, the gardens having been neglected during the war, and drought and scarcity of water prevailing, there is everywhere great distress. Many have already left us, and still more are proposing to do so. In times of peace, we might be less apprehensive, but unhappily the prospect of a speedy termination of the war is very doubtful. The place being deserted by half of its inhabitants, the question often arises in our minds, what will become of us, if the Kaffirs should make a fresh irruption into the colony and in greater numbers. But we will cast our burden upon the Lord, who has hitherto preserved Enon, and who will not withdraw from it His merciful protection.

 JANUARY 1st, 1853.

Daily Word:—"TURN thou me, and I shall be turned; for thou art the Lord my God. Jer. 31. 18.

The language of true faith—is this: Lord, my Redeemer,—O by thy blood and death,—Be thou my help and shield:—To thee myself I yield;—I'm thine, and thine will be—To all eternity.

Doctrinal Text:—Jesus Christ the same yesterday, and to-day, and for ever. Heb. 13. 8.

Nor is there any other way—Into the holy place,—But Christ who took away our sins,—His blood and righteousness.

We have placed, at the head of this article, the above Scripture Texts, with a view of recommending to the notice of our readers a small and unpretending *Annual*, published regularly, ever since

the year 1731, by the *Church of the United or Moravian Brethren*, which must be familiar to the members of our own communion, but may not be so well known to the rest of our Christian friends in this country. It is entitled :

The Text Book of the Protestant Church of the United Brethren.

We reprint the following preface to the Text-book for the year 1831, as furnishing the history of this annual publication, which we would recommend as a simple, but approved manual of devotion for the family or the closet, at home and abroad ; to be profitably used in connexion with the chapters of the Bible and the sacred songs of our Hymn book, from which the Scripture texts and the stanzas of verse, applying the subject, are selected.

The Text book is printed at Bethlehem, from the European editions, in the German and English language, and may be obtained at any of the Brethren's establishments in the United States.

The Daily Words and Doctrinal Texts of the Brethren's congregations—1831.

The commencement of a second century in the annual publication of this selection of Scripture Texts for each day in the year, calls for an expression of gratitude to God our Savior for the benefits which have resulted from this publication, which appears annually in three European languages ; and for the divine blessing which continues to rest on its daily perusal, both by the members of the Brethren's Church, and by a numerous circle of their Christian friends of other communities. The idea originated in the mind of the late Count Zinzendorf, who will be held in grateful remembrance, while the renewed Unity of the Brethren exists. Soon after the spiritual revival of the Moravian emigrants, whom he had received on his estate at Berthelsdorf in Upper Lusatia, a district of Saxony ; and while Herrnhut (as the first settlement of these descendants of the ancient Bohemian and Moravian Brethren was called) became an asylum for an increasing number of persons from various places, seeking, together with the salvation of their souls, the means of daily edification in Christian fellowship, Count Zinzendorf, among other methods for promoting and keeping alive the spirit of devotedness to God, adopted, as early as May 3d, 1728, the custom of giving to the congregation at Herrnhut, a daily watch-word, as, in allusion to a military practice, it

was called. "One of the Elders, in the sequel, visited each family every morning. Before he took his round, he went to the Minister, who, from a selection of texts written on slips of paper, gave him one, designed to supply the congregation with a subject of meditation for the day. The visiter, when he entered the house, read this text to the inmates, addressing a suitable exhortation. In 1731, a beginning was made to print this collection, and in 1740 it was enlarged by the addition of a second text for each day. Since then, this practice has been regularly continued. The selection is made by the Elders' Conference of the Unity, in a full meeting of the Board, and sufficiently early in the preceding year to be forwarded in time to their several congregations and Missionary stations. It consists of two parts, the former containing texts from the Old Testament, and the latter from the New, with the addition of a few lines from a hymn, by way of antiphone, and personal application. The former texts, called the Daily Words, are drawn from a very numerous collection, while the latter are chosen from the books of the New Testament, and are designedly adapted to days and subjects of commemoration in the Christian Church in general, or in the Brethren's Unity in particular. As the texts are varied every year, almost every passage of Holy Writ, profitable for doctrine, for reproof, for correction, for instruction in righteousness, is, in course of time, introduced; while those texts which teach the essential doctrines of the Christian faith, occur more frequently.

In the estimation of the Brethren, the value of this collection has been confirmed by the experience of a century. Not to mention the benefit derived from it by individuals in their private devotions, it has served to cherish a communion of feeling and spiritual enjoyment in the Church, however widely its members are separated from each other. Often, also, have the texts for a particular day or week, been strikingly adapted to minister comfort or encouragement to congregations and individuals, on occasions of peculiar trial; so much so, that if these trying occurrences could have been previously known, it would have been almost impossible to have selected a passage from the Bible, either of warning, or admonition, or promise, more suited to the circumstances of the afflicted congregation or individual."

May this manual of daily devotion continue, and by the blessing of God, in an increasing measure become a bond of brotherly union to many; may those who open it in the morning of each day, through patience and comfort of the Scriptures, have hope; may they, instead of confining their attention to the isolated passages in this book, be moved diligently to search the sacred volume in all its parts, under the guidance of that Spirit by whose inspiration holy men of God spake and wrote; and many a united sacrifice of prayer and praise be thus made to ascend to God from many hearts!

GENERAL CHURCH INTELLIGENCE,

or WEEKLY LEAVES, communicated by the U. E. C., from the 10th of Oct., to the 6th of Nov., 1852. (No. XLI—XLIV.)

1. Within the last weeks, the letters still due from Fredericks-thal in Greenland, came to hand. Twelve adults and four children from among the heathen residing there for some time, were baptized: New people from among the heathen, applying to our missionaries, are, by order of Government, to be directed to the Danish Mission. It is to be regretted, that Greenlanders, belonging to Fredericksthal, when removing to out-places, often choose to locate, where there is no resident assistant, to hold meetings or to keep up a school for their children. Along with complaints of indifference on the part of members, our brethren report some encouraging facts in regard to the spiritual state of their congregations. In externals, the mild winter and early spring had been favorable to the pursuits of the Greenlanders. Three individuals had perished, while out in their kayaks. For the gifts of love, sent by brethren and sisters, and friends of the cause, our Greenland missionaries at all the stations testify their gratitude.—

2. Br. Mallalieu reports the safe arrival of the Harmony in England. Br. and sr. Knauss and the widow sr. Koerner, with four children, were on board, and all well. They had a tedious passage, on account of frequent storms and rain.—

3. Br. Haeuser at Basseterre, St. Kitts, informs us, that on the 4th of July, seven heathen had been admitted to the church by holy baptism. They were slaves from Africa, rescued by the British. There was a great lack of business and consequent poverty in the island.

4. Agreeably to advices from br. Wullschlaegel, dated Paramaribo, Sept. 17th, our missionaries were all well. The training-school at Beckhuizen had been visited by the Governor, who evinced a lively interest in the institution.—On the 18th of Oct., br. and sr. Theodore Cranz and the widowed sr. Bau left Zeist for Nieuwendiep; and on the 23d, br. Stanke, with his child, landed there in safety. In the course of the voyage, they had been exposed to great danger from the collision of their ship with another, in a stormy night; both vessels, however, were mercifully preserved.—

5. Letters from South Africa state, that our missionaries at Shiloh and Enon were well, up to the latter end of July, and that nothing of moment had occurred. Still, as long as the war continued, these stations were not out of danger.

6. Br. John Rogers, senior minister at Fairfield, England, was consecrated a bishop of the United Brethren's Church, on the 19th of Sept. at Ockbrook, by br. Benjamin Seifferth, assisted by br. John Ellis.—

On the 11th of Oct. 1852, the widow *sr. Sarah Joanna Reinke*, late Reich, whose maidenname was Greene, departed this life at Bethlehem, in the 76th year of her age. She had, with both her husbands, served the Lord in several of our congregations in Pennsylvania.—

Consecration of the new Church at Gnadenhuetten, Ohio.

From a letter of Br. H. BACHMAN, dated Nov. 30th, 1852.

The weather during the week preceding the day of consecration having been unfavorable, we were so much the more rejoiced, when the long wished-for day, Sunday, the 21st of Nov., dawned upon us clear and bright, attracting many, even from the distance of 15 miles, to the solemn scene. Never before had so great a concourse of people been collected in this place. At 10 o'clock, A. M., the doors were opened, and the bell was rung for the first time. Soon after, the sound of the trombones was heard from the steeple, and all now flocked to the sanctuary, which was filled before the ringing of the second bell. Many of our friends and neighbors having to stand in the aisles, our faithful chapel-servants were active in accommodating them with additional benches and then with temporary seats, all of which were soon occupied, so that the children had to be arranged on the steps of the platform in front of the pulpit; but even then, a number had still to remain standing. The choir from Canal Dover opened the service with the hymn: "Come, Holy Ghost, come, Lord our God &c."—thus attuning our hearts to devotion. I then performed the consecration service, and offered up the prayer, dedicating this house to the Triune God; after which, the *Te Deum* was sung by the choir. A hymn by the congregation followed, when br. Holland of Dover preached the first sermon, from Gen. 28, 17.—"This is none other but the house of God &c."—in the English language. Great silence and attention prevailed. After the first sermon, the choir chanted the Lord's prayer.—At two o'clock P. M., the Rev. Mr. Price, of the Presbyterian Church, preached from Numb. 10, 29.—"We are journeying unto the place, of which the Lord said, I will give it you: come thou with us, and we will do thee good; &c."—and immediately after, br. Wunderling of Sharon, delivered a discourse in the German language, from Rev. 3, 20.—"Behold, I stand at the door and knock &c."—At the commencement of this service, the choir had sung a German anthem, and at the close: "When the Lord shall build up Zion &c."—followed by a hymn, on the part of the congregation, and a tune by the choir of trombones.—

In the evening, br. Arthur L. Van Vleck preached from Luke 4, 8.—"Thou shalt worship the Lord, thy God, and him only"

shalt thou serve,"—and then the Rev. Mr. Sansom, of the Methodist Church, from Rev. 19, 10.—“Worship God &c.”—The choir had sung: “Thanksgiving, honor, praise and might &c.”—at the commencement of this service, which closed the solemnities of the first day, a day, truly, which the Lord had made, characterized not only by the perfect order prevailing amidst the multitude assembled in the Lord’s house,—by computation, upwards of 1000, great and small,—but also distinguished by the devotional feeling which pervaded all the exercises, and which was a new evidence to us, that the Lord is a prayer-hearing and answering God, and that he not only blessed us with his divine presence when met for the last time in the old church, but, in answer to our supplications, took possession with us of the new tabernacle, there to manifest his power and grace by awakening, converting, strengthening, comforting and establishing souls upon himself, the rock of our salvation.—

Monday, the 22nd of Nov., came on with a cold rain, continuing nearly throughout the whole day; rendering us doubly thankful, that the preceding day, allotted to *public* services, had proved so favorable, whereas the second was intended for our own congregation in particular, and for such as have tasted the sweetness of the communion of saints, and who are not easily deterred by stress of weather. Of this we had abundant evidence, in as much as our church was nearly as well filled as on the first day, by numbers, not indeed of our own people exclusively, but also of our Dover and New Philadelphia members, and of the Sharon congregation in the morning, as well as neighbors of other denominations, anxious to share the blessings, so graciously vouchsafed to us on this solemn occasion. At half past ten o’clock, A. M., after an English anthem by the choir, I preached in German from the 133d Psalm,—“Behold, how good and how pleasant it is for brethren to dwell together in unity &c.”—After an intermission of about an hour, we met for a general love-feast, at which br. Holland presided; br. Wunderling assisting the choir, which sang several German anthems, and at the close: “Lord, dismiss us with thy blessing &c.”—The brn. Holland and Wunderling now returned to their homes, without being able to take part with us in the communion-service, which closed the exercises of these festal days, when the numerous assembled members of our congregation, and the communicants of other denominations, who partook with us of the sacramental feast, once more experienced the blessed nearness of Him, whose dying love we thus jointly commemorated. From the fulness of our hearts, we were enabled, at the close of our solemn celebration, to unite in singing: “We now return, each to his tent,” etc., “Thy death, thy wounds and passion,—abide our hearts’ confession,—till we shall see thee face to face.”—By all accounts, this was the most numerous communion,

that had ever taken place at Gnadenhuetten. May the Lord grant, that the blessing bestowed may be productive of a lasting benefit, not only for ourselves, but for all that were present!

Thursday, Nov. 25th, we observed as the day of thanksgiving, recommended by the Governor of our State. There was a sermon preached in the morning; but the incessant fall of rain precluded our assembling for evening service. Next Sunday, by divine permission, the missionary festival is to take place at Sharon.

HOME MISSIONARY INCIDENTS.

(Translated by Br. S. Reinke.)

Incidents from the Report of a Brother, laboring in L. Silesia.

Travelling into Bohemia, I passed through the frontier town of Liebau and several Bohemian villages, mostly inhabited by Catholics, in order to distribute religious tracts among the ignorant population. A few weeks later, the aforesaid town being almost wholly destroyed by a conflagration, the large and beautiful mansion of our friend, the Baron von B. was likewise reduced to ashes. The family, as well as most of the citizens were unable to save any of their effects. During a fire in another village, in the circle of Strehlen, last summer, two of our sisters, with their sick mother, who had been confined to her bed for a twelvemonth, and whom I had visited just before the great fire, experienced a gracious protection of their lives and property. Late in the afternoon of that day, the two sisters had proceeded about three miles to the village of Schönbrunn, in order there to attend the monthly missionary concert of prayer. Towards the close of the meeting, they were alarmed by the cry of fire, and hurrying out, soon learnt, that the flames had broken out in the village, where the two sisters reside. While returning home in great trepidation, they beheld one house, after the other, seized by the devouring element. Their cottage, standing among straw-covered cabins, they felt certain, would likewise be consumed. Most of all, they were concerned about their sick mother, whom they had left alone locked up in the house. But here again was a proof of the watchful guardian care of the keeper of Israel. On their approaching the village, they discovered their cottage indeed brightly illuminated by the flames, but uninjured. This cottage, with its two rooms, was, like a few others in the town, furnished with a tiled roof; but that was no safeguard against the flames, inasmuch as other massive buildings, the property of the lord of the manor, were consumed, together with all the articles saved and deposited there. The greater part of the considerable village, owing to

the high wind prevailing, became a heap of smoking ruins. The little cottage, with its small red tile roof, now stands forth among heaps of rubbish, as a monument of divine mercy. The two sisters, with their sick mother, have consecrated their cottage to be a Bethel, or house of God, in which they will ever remember, how gracious the Lord is.

After finishing their day's labor and attending to their cattle, many from the country assembled late in the evening in a mountain village, so that it was near 10 o'clock before we could open the meeting. A scoffer, living hard by, ridiculed the people as they were going to church; and under the very windows of the room, where the meeting was held, behaved in a very indecorous manner, railing out against the cause of the Lord and his adherents. We never suffered ourselves to be interrupted; nay, we enjoyed a blessed season of refreshment from the presence of the Lord. But oh! how awful a scene were we called to witness next morning! The Lord himself had interposed. During my visit from house to house in the village, I met a great crowd of people, surrounding a wheelbarrow, on which lay a man, half dead and covered with blood! It was none other than the scoffer, who had been arrested, early in the morning by the arm of the Lord. The unfortunate man had gone, as usual, to his daily labor in an adjoining stone quarry, and had plunged headlong down a rocky precipice. At the time I fell in with the crowd, he was being carried, unconscious, maimed, bruised and bleeding, to his home.

ACKNOWLEDGMENT.

The Trustees of the Camden Valley Congregation, East Salem, Washington county, N. Y., take this method, to thank those friends, who kindly supplied them with funds for making some necessary repairs at their Church building. Owing to various outlays during the past year, it was found impossible to raise sufficient money for this object,—and therefore the readiness of distant and unknown brethren and friends, to assist us, is the more gratefully acknowledged.

EDWARD H. REICHEL,

November 6th, 1852.

in behalf of the Board of Trustees.

NOTE.—In the Ministers' Directory, published in the December number of the Miscellany, the names of br. John R. Smith, at Salem, N. C., and of br. Regenass, at Litiz, Pa., were inadvertently omitted.

STATEMENT OF RECEIPTS & EXPENDITURES OF THE SUSTENTATION-DIACONY, FROM MAY 31st, 1861, TO MAY 31st, 1862.

RECEIPTS.		EXPENDITURES.	
I. a, Levies	1769 97	I. a, Interest	13 02 81
Off Interest pd as pr. I a, other side	1892 81	b, REPAIRS	320 13 1/2
b, Housework	749 06	II. SUSTENTATIONS AND PROVINCIAL EXPENSES.	
Off Repairs, as pr I b, other side	320 13 1/2	a, Sustainment of retired laborers:—	373 49
	428 92 1/2	Married,	540 60
		Widowed,	50 —
		Single	—
II. CONTRIBUTIONS towards SUSTENTATION.		Off, Interest of A. Bininger's legacy	973 99
From Bethlehem Congregation Diacony	3888 81	b, Provincial Expenses :—	300 —
Nazareth	1207 59	Salaries of memb. of P. E. C. 800	673 99
Lititz	600 00	Fuel, light, stationery for do.	135 38 1/2
Bethlehem Fem. Boarding School	1000 00	Repairs of houses of do.	130 86 1/2
Sundries	27 72 1/2	Furniture in part for a new residence	108 71 1/2
Off Sustain. Exp. as pr. II. other side	6224 12 1/2		
	2977 59 1/2		
III. CONTRIBUTIONS towards EDUCATION.			
Interest on G. Hage's Fund	1200 —	Postage 43 16 1/2	Travelling Expenses 25 10
From Mission Diacony	500 —	Removal of Laborers, to Hope, Sharon, Staten Island	68 28 1/2
From Salem, N. C. two years	400 —	Aid to Ministers (Lebanon 100)	361 96
	2100 —	Housevent 90 —	277 81
IV. EXTRA :—Share of the Property of Bethlehem Cong. Diacony,		Taxes and various other Expenses	175 87
hitherto realised, received from the Liquidat. Comm.	1027 50 —	Copyings 19 27	129 00 1/2
Off Capital Debt of Sust. Diacony	12963 59	Contribution to a Fire Engine	69 37
Houses accounted for with Liquidat. Comm.	2000 —	Expenses connected with Widows' and Sisters' houses	50 00
Share of last year's regular Income of Bun.			6 65 1/2
Congr. Diacony as pr. Act of Liquid. Comm.	2667 85	III. EDUCATION EXPENSES.	2977 58 1/2
placed on General Reserve Fund		For Gratuit at Nat. Hall, Bethl. & Lititz Fem. Bd. Schs.	2136 81
remaining as a Special Permanent Fund, put		Students at Sem. Theol., incl. \$80, approp. for Library	2175 83
on interest with Un. Adm. Bn. at 5 per ct,		Commutation money	280 00
to be paid quarterly		Off Receipts sub. III other side	4592 64
			2100 00
			2482 64
		IV. EXTINGUISHED DEBTS.	
		On Church Miscellany acct.	40 59
		Beechwood-Turnpike	50 00
		Furniture acct.	370 34
			460 93
		This year's excess of Receipts	1249 06
			4148 06

STATEMENT OF ASSETS AND LIABILITIES OF THE SUSTENTATION DIACONY, MAY 31st, 1862.

ASSETS.

I. MONEY at INTEREST :—a. Naz. Hall	9600	—
b. Phila. Congr.	500	—
c. Un. Ad. Bm.	86100	—
II. STOCKS :—a. Bethlehem Water Company	200	—
b. Lehigh Bridge Company	700	—
III. HOUSES :—a. Widows' House	2416	66
b. Single srs' "	1600	—
c. Congr. and old Sch. Houses	2000	—
d. President's P. E. C. House	2648	—
IV. LAND :—a. Beechwood Settlement	1600	—
b. Hebron land	423	01
c. & d. Gnadenhuetten & Sharon land	242	45
e. Dover lots	101	—
f. Camden, N. Y.	33	—
V. FURNITURE	2399	46
VI. STORE in SRS' HOUSE	100	—
VII. CASH	17	63
VIII. DEBTORS in Cto. Cur.:—Naz. Hall	340	40½
Semin. Theol.	4297	75
Un. Adm. Bm.	81	59½
Sundry	398	20½
	41	76½
	4819	30½
	112441	46

LIABILITIES.

I. LOANS :—Ministers' Aid Society	816	—
Newport Fund	845	—
Widows' Poor Fund	393	13
Single srs' "	1640	02
" sick room fund	725	—
Private Persons	400	—
II. ANNUITIES	4818	35
III. CONTING'T FUNDS :—Mt. Joy Reserve	1000	—
Single srs' House	254	58
IV. CREDITORS in ACC. CUR :—Am. Tr. Soc.	377	54
Sundry	105	63
V. SPECIAL FUND on Int. with Un. Adm. Bm.	483	17
VI. GENERAL RESERVE, share of last year's income of Bm. Congr. Diacony	86129	56
Surplus of Assets last year	2667	85
Additional Bal. of Paym. of Liquid. Comm. not reserved	1386	30
This year's surplus	14953	59
	1249	06
	17687	95
	112441	46

HOME MISSIONARY INTELLIGENCE.

1. *Extracts of letters from Br. A. M. Iversen.*

a, On Saturday, February 21st, I set out, accompanied by my wife, for Cooperstown, where we arrived towards evening. We were very cordially received, and it was evident, that our arrival was welcomed by the settlers. On Sunday, I had two meetings, which were attended by all the Danes and Norwegians residing there. Some were much affected. I scattered the good seed in hope. May the Savior soon gather a rich harvest of souls! Besides these meetings, we visited a family, who were all happy to see us at their home. We tarried at this settlement, until Wednesday, the 25th. in order to pay a visit to every family; and in the course of these visits, I was repeatedly importuned, to live among them as their minister, to which, of course, I could not assent, but promised to visit them as often as possible.

When these settlers come to Greenbay, they always call to see me, and frequently attend our meetings.

The members of our own little flock feel deeply indebted to the Home Mission Society, for still sustaining me at my post; they themselves being too poor. When they get to Sturgeon Bay, they hope to do better. The sisters meet monthly, to do something for the Mission; but they are few in number, and can do but little.

From a dear brother in Illinois, I received a very encouraging letter, from which it appears, that the Savior has deigned to bless my poor testimony to several souls; the awakened settlers on Little Indian Creek also desire me to become their pastor,—an invitation, which I cannot think of accepting.

b, On the 4th of May, I left home for Sturgeon Bay, to visit our brethren and sisters, and other countrymen settled there. We rowed all day and night, without sleeping, until the afternoon of the next day, when we at length reached Sturgeon Bay, the wind not being favorable. But, all this toil was soon forgotten, when I entered the dwelling of some of our faithful people, where I met with a most affectionate welcome. On Sunday, May 9th, we had two meetings; in the first, our friend, Mr. Graham, with his family, was also present, although he could understand but little,—and said, he hoped, it would not be the last time. He continues to approve himself a true friend and benefactor to our people. I remained 8 days in Sturgeon-bay, visiting all the settlers, and re-connoitering the country. One evening, rowing along in my boat alone, on my return from visiting a dear family, to the place where I lodged, I passed the spot, where our brethren have begun to build a house for me; and feeling a special impulse to pray, I

handed, and the nearness of the Savior comforted me inexpressibly, in this deep solitude.

Subsequently to this journey, I have been confined at home, by the sickness of my dear wife; but have found enough, to keep me busily employed. A few days ago, several of my countrymen arrived here, who intend going to Sturgeon Bay; also three of our people from Denmark. In our meetings, we feel the presence of the Lord Jesus, which alone can cheer us.

c, Since my last, I have made three journeys; two to Cooperstown, and one to Sturgeon-Bay.

On the 31st of July I proceeded alone, on foot, through a dense forest, to Cooperstown, where I arrived at 1 o'clock, and not being very much fatigued, I still called on five families, besides the one, where I lodged, living at a considerable distance one from another, until late in the evening. Sunday, the 1st of August, I preached in the morning to a numerous assembly; nearly all of the Norwegian and Danish settlers attending, with the exception of a few, who were from home. Great attention prevailed, and the eyes of some were suffused with tears. In the afternoon I performed a marriage ceremony at a place, distant three miles, and returned late to my lodgings. On Monday morning I started on my return, my dear wife having been sick, when I left home. Several of the settlers had accompanied me from house to house, and one, a Norwegian, went with me to Greenbay, solely from a desire to converse with me on the state of his soul. We enjoyed a very edifying conversation till we arrived; and next morning he returned, rejoicing.

Thursday, Aug. 5th, I was most agreeably taken by surprise, when the dear brethren Jacobson and Seidel from Bethlehem unexpectedly paid me a visit, which proved very refreshing to my heart. So was the consecration of the new church at Greenbay a season of blessing for myself, and such of our people as were at home. Of my late tour to Sturgeon Bay, I will merely observe, that, on meeting our brethren and sisters there, our joy was mutually great, and I am convinced, the journey was not in vain.

After my return, I received a visit from a Frenchman, living at Sturgeon Bay, and by birth a Roman Catholic, with whom I had a long conversation on religious subjects. For some time past he has been reading the bible, which has led him to serious reflection. It was affecting to hear him declare his conviction, that a man can be saved by grace alone, through faith in the atoning sacrifice of Christ. Although he is not quite at rest with regard to his own case, his views of gospel truth are sufficiently clear, and a work of grace is progressing in his soul.

My last trip to Cooperstown I took on the 4th of September, alone and on foot, as before. Weary and parched with thirst, I

arrived there at 4 o'clock P. M. ; but I was soon revived by the kindness and hospitality of the families I called upon, three of whom I visited the same evening. On Sunday, September 5th, I preached to a numerous auditory ; the Savior was in the midst of us, and some appeared deeply affected. In short, I have reason to believe, that my visit was not unattended with a blessing. Those present expressing a wish, to have another meeting in the afternoon, I made an appointment for three o'clock ; but, just as we were assembled, a fire broke out in the forest, spreading rapidly, and extending to a field, threatened a barn with destruction, which the people now hastened to save ; and thus, our meeting was broken up. The same evening, I administered baptism to a child, and returned late to my lodgings. Being harvest time, I deemed it best, not to make a long stay, the people being very busy ; but took leave of my countrymen on Monday morning, promising, soon to see them again.

d, The land we had selected at Sturgeon Bay, to which our pre-emption right had just expired, has been unexpectedly taken up by another, who intends to build a saw-mill. Our brethren, who came from there with this unpleasant news, comforted me, however, with the assurance, that they had found a still better tract of land, close to the water, and farther up the Bay, which one of them immediately pre-empted. They wished me to accompany them on their return. On the 21st of September, I started with them, and arrived safely the same day. Next day, we had a blessed meeting, in which our faith, so often tried, was greatly strengthened. On Thursday and Friday we went into the woods, and I convinced myself, that the newly pre-empted tract is superior to the former, for agriculture, though not so beautifully situated. Saturday was a stormy day. On Sunday, we had meeting in the morning, in the afternoon a lovefeast, and in the evening we, for the first time in Sturgeon-bay, partook of the Lord's supper. Oh ! how happy we felt at this celebration, the fruits of which, I trust, will remain. On Monday, we again went into the woods, and were glad to find plenty of good land, back of the pre-empted tract. This is the last portion of good land to be got near the water, on Sturgeon Bay ; and should this again be lost, for want of assistance in purchasing it, there would be no further prospect for our people there ; should we obtain aid, most of our members would remove there this fall. The return-voyage from Sturgeon Bay was very tedious and dangerous, occupying eight days, by reason of contrary winds. But the Lord mercifully interposed ; and this excursion will ever be remembered with gratitude.

2. *Extracts of letters from Dr. Charles Barstow, Ia.*

a, Two facts are worthy of mention, as being encouraging: Our little Sabbath school has increased from 18 to 35 children; and, I confirmed one person last Sabbath, who had been received as a society member some seven or eight months previous, at the Hamilton County station. The roads have at last dried up, and the logs for our church-edifice are at the saw-mill. The church and parsonage both are contracted for.

b, We have continued to ride, and preach, and distribute tracts, and visit from house to house, and to teach and admonish in our little Sunday School, as usual, and with ordinary encouragement, with the exception, that we do not succeed in getting teachers. So we have to do all the teaching ourselves. We have come to the conclusion, to discontinue our monthly visits to Hamilton Co. It is 40 miles from here, while there are more destitute places within a shorter distance of home. Our dear br. Jacobson from your midst is in our neighborhood, accompanied by br. Clauder from Hope. They both preached in our old school-house, much to our edification and encouragement. Oh! this meeting with our friends from home, here in the wilds of the West, is a sweet, but sad thing; for we scarce can let them go again.

c, One of the destitute places, alluded to in my last, is about ten miles West, in Putnam Co., and is called "Mount Meridian," situated on the great national road. I feel impelled to go and labor in such places, though the prospect is gloomy.

I have visited the Hamilton station, since I first began there, 14 times, preached 19 discourses, made about 50 pastoral visits, baptized an infant, confirmed one candidate, and distributed above 200 tracts.

d, In the Mission department proper, there are some rather encouraging signs, which we look upon with trembling hope. At "Mount Meridian," I preached for the first time last Sabbath, and the house was full; there being probably some 125 persons within, besides a number loitering outside. A venerable Missionary Baptist brother was present, whom I invited into the pulpit, and who, at the close of my discourse, addressed the congregation in a few remarks, approving what had been said, and expressing the gladness of his heart, that so many were there to hear; and that they gave such solemn attention; and concluded with a fervent and fraternal prayer. I preached again in the afternoon, in the same house, to nearly the same number of hearers, who were very attentive.

Near the Bluffs of White River in Morgan Co., I preached to

a full house in a Methodist neighborhood, and was urgently invited to repeat it. I promised to go again, it being only three miles from my morning appointment at Waverly. The people all seemed to listen with earnest attention.

Yesterday we spent at Danville, the county-seat of Hendricks, 11 miles distant, where I preached to large and intelligent congregations, both morning and evening, in the N. S. Presbyterian Church, in the place of Rev. Amos Jones, who was on a missionary tour to Owen Co., 40 miles from home. This dear brother preached for us three discourses, when we last partook of the Lord's supper here.

I made two weekday trips into different parts of Putnam Co., where I had passed last year, on my way to the Putnam station, by invitation of some kind Methodist brethren, and preached for them; and was pressed to come again. Thus am I frequently urged to preach in destitute places, by Methodists, Baptists and Presbyterians, all of which requests I cannot fulfil. During the past month, I have travelled, in pastoral labors, 150 miles, preached 11 discourses, addressed a school at Springtown; made 15 pastoral visits in this neighborhood, and distributed 40 tracts and religious papers. The pastoral visits were not confined to Moravians, but extended to Baptists, Methodists, Quakers, and such as belong to no Church, but most of whom would seem to take it amiss, if I did not visit them. At these visits, I have spent from two to four hours, endeavoring to keep up religious conversation, a good part of the time, and concluding with a prayer, where-ever acceptable; sometimes also lending them a good book.

To-day, November 4th, by the help of the Lord, we have entered into a more complete Church organization than we had before, and laid the cornerstone of our Church edifice. We had written to br. Clauder, but received answer from him, that circumstances would not permit him to come and assist us. Following br. Clauder's directions as nearly as possible, we laid the stone with some ceremony, but in a quiet and private manner; the short time, after receiving his reply, and the state of the roads and weather precluding the appointment of a public meeting. Besides the carpenters, and some of our near neighbors, there were present the brethren Philips and Spaugh, and a Mr. Hein from the vicinity of Friedland, N. C., recently removed to this neighborhood with his family. We sang No. 637 from our Hymn-book, and I offered up a prayer, kneeling upon the stone. In the cornerstone were deposited: a Bible, Hymn-book, Text-book, Catechism, Discipline, and several periodicals, and an account of the origin and organization of this little society, and the articles we have subscribed. And now, with the sanction of the Church authorities, we suppose, we may call ourselves: "The Moravian Home Mission Church of Hendricks Co., Ind." We feel con-

fidest, you will join us in the prayer, that the blessing of the Lord may attend what we are trying to accomplish *in his name*.

Daily Word: — *Nov. 4th.* Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Ps. 100. 4, 5.

Till fleeting time shall have an end,—And years shall cease to roll,—Due praise shall from his church ascend,—And spread from pole to pole.

Doctrinal Text: Behold the Lamb of God, which taketh away the sin of the world. John 1. 29.

Thy bearing our transgression,—Hath saved us from damnation;—Have mercy on us, O Jesus, O Jesus.

e, Last Sabbath, for the first time in my life, I was prevented by sickness from going to preach, according to appointment; it was to be at a destitute place, called Bethany, where I had been pressing invited to come. But, while prevented from going to a distance, I was so far recovered, that I was able to go out; and being the first really pleasant day we had in a month, and a Sabbath too, I felt, as if called to carry a message to some one; so I saddled my horse, and set out to visit a poor, sick woman at Coatesville, who has lately moved there from a distant part of the state, with a husband, and five little children. I found her still on her bed, as I had seen her before. She had lost all hope of recovery, though she complained of nothing but weakness, brought on by chills and fever. I spoke of the Savior, and asked her, if she believed in Him? "O yes," she replied, "I believe in him, and have tried to do right, as well as I could, but have never joined a church." With her consent, I read a portion of scripture, and concluded with prayer,—when she warmly thanked me, and said, she would try to trust in the Lord. After dinner, we visited a sick woman, hard by, a dear old simple-hearted Baptist lady, with whom we have spent many profitable hours, both in sickness and health. I read a chapter and prayed, and took leave. We then repaired to the house of one of our brethren, where we had a little family prayer and singing meeting, and then returned, about sun-set, to our quiet cabin, thankful to God for giving inclination and strength to spend His day thus.

At the Waverly station there was nothing new, at my last visit; but at a Methodist church, called Shiloh, about three miles distant, where I preached in the afternoon (for the second time, at their urgent request) there was a full house of very attentive hearers. I was urged to leave another appointment for my next visit, at Mooresville, seven miles N. W. of Waverly, on my route homeward. In regard to this central station, we think there has been

a marked improvement of late, in the attendance, even while the roads have been getting worse.

Our Sunday School is doing finely. There seems to be a real interest among the children. They come through deep mud, some of them two miles, and come regularly. It does our hearts good to see them, and notice how attentive they begin to be to what is said to them. The publications of the American Tract Society, we think, are blessed to some of them. O how delightful it is, to witness such tokens for good !

3. *Extracts of letters from Br. Kaltenbrunn, New York.*

a, Since my last, I have, in the course of my visits, besides meeting with many unbelievers, frequently encountered very strenuous Roman Catholics, who with great joy predicted the speedy destruction of Protestantism. With several other Catholics I was enabled to converse cordially on religious topics, without, however, touching upon their church. I also met with some Catholic families, who had left their church, but had fallen into infidelity or indifference. On the part of the families, repeatedly visited, I found partly a more friendly, partly a colder reception ; the latter, probably arising from an apprehension of my pressing them more earnestly to attend our meetings,—while they are entirely averse to church-going.

For once again I discovered a former member of our church, a married woman, who, while single, had lived ten years in one of our German congregations, and was a resident of this city for four years, without having become acquainted with our English congregation or its pastor. She seemed much pleased with my visit, and now attends our meetings. The number of hearers has not increased much ; some being added, but others removing, for lack of employment.

The contemplated arrangement in a northern portion of the city has not yet been accomplished, for want of a suitable place. The idea of removing thither I am also compelled to abandon, on account of its remoteness from our place of worship ; but, in order to be within a reasonable distance of both points, I have taken a dwelling at No. 362, Tenth Str., between Avenue B and C.

In the person of a young brother, by the name of Guenter, from Newdietendorf, I have found an occasional assistant. He has been recently appointed a colporter of the Tract Society among the German immigrants, and jointly with the missionary D. conducts divine service in Greenwich Str. On a late Sunday, after our second service, I preached in the Emigrants' house in Canal Str., to about 100 Germans, who, for the greater part, listen-

ed with fixed attention, and, when I retired, expressed a wish, that I might repeat my visits. Last Sunday, br. Guenter preached there. The field of labor in this city is extensive enough. May the Lord own and bless my feeble endeavors.

b, Infidelity and irreligion seem to spread among the Germans here in proportion to their want of employment. The lower their wages for all manner of work, the greater their dissatisfaction with the existing state of things, and their striving after earthly gain. The existence of God is doubted, because, if a just being governed the world, there would not be such disparity in the circumstances of men, nor so much injustice and oppression; or the blame is cast upon the rich and the clergy, the former being the oppressors, and the latter not laboring to apply a remedy for these evils. Many, who left Germany, with some religious principles, soon abandon them after their arrival, and are drawn into the vortex of indifference and unbelief. Prejudiced against all ministers of the gospel, they ascribe all their efforts to self-interest. The tracts distributed are either not read at all, or if read, are regarded as the offspring of priestcraft, and thus fail of producing the desired effect. Even members of churches betray suspicions of this kind; and Jews of similar sentiments there are not a few, with some of whom I have had long discussions.

The other day, br. Guenter introduced to me a young German, just dismissed from the hospital, without means, work or home, without reverence or confidence towards God. He is still with me, but has now found employment. The fabric of his unbelief begins to totter, and I hope, he prays; although he had resolved, not to seek that God in distress, whom he had slighted in prosperity.

The number of my hearers, throughout the last month, was from 20 to 40. On the 13th of July we for the first time celebrated the holy communion in our chapel, when about 20 persons partook, and, I trust, not without a blessing. At the same time, 17 persons were admitted as members of our little flock, one of whom has since removed to the country. From Germany several brethren and sisters arrived. Our little society now numbers 21 communicants. I have married two couples, but had no baptism as yet to administer.

c, Amidst many discouragements, your letter proved very consoling and refreshing; and I was reminded, by the subject of the 13th of November, that the work is *His*, who is the Head and Elder of the Church, and who has promised, that his word shall not return unto him void, though the fruit may not always appear according to our fond anticipations. With renewed cheerfulness I have continued my visits from house to house. Since my last,

three families have removed to the country, among the rest one of six adults ; but several persons have been added. No farther removals being expected before next summer, our chapel will be retained this winter. In Greenwich Str., and in Bloomingdale other churches have been constituted ; still there is scope for my labors left in the latter district.

The visits I paid in the course of the last months, were chiefly in 11th to 14th Str., and Avenue A, where upon the whole, I found less open infidelity, but still a great aversion to church-going, and many Roman Catholics. Many excused their non-attendance by the remoteness of our chapel, others by the necessity of Sunday-work, and still others by such remarks as these : " We know, what is right and wrong, and need no instruction. If inclined to pray, we can do so at home, better than in church." When-ever I find a family, who assure me, they are in the habit of attending some place of worship, I generally do not call again, although others do not observe the same rule. In Houston Str., near to our chapel, some recent immigrants reside, in very destitute circumstances. They had attended our meetings on three successive Sundays, when they were invited to attend another church, being supplied with provisions, and assured of further aid. The above families, however, are still disposed to attend our services ; I only regret my inability, to afford them any temporal assistance. Our Sunday School is attended by from six to ten children.

4. For particulars relative to *Greenbay*, we beg leave to refer to the Journal of the Brn. Jacobson and Seidel, in the December number of 1852.

Contribution towards Home Missions.—From E. C. H., of Bethlehem, \$5. —

Subscriptions received in December.—Rev. Sam. Reichel, \$4. Prot. Episc. Association, George Esler, Mrs. Dr. Wood, Mr. Schlosser, Mrs. Sarah North, Mrs. Molther, Miss Lex, Mrs. Herman, Miss M. E. Harbaugh, Mr. Fr. Irwin, Mrs. C. Zorn, Ch. J. Levering, for 1852, and Mr. Wm. Peterson, G. W. Heyl, J. P. Cawley, Mr. Paine, Mrs. L. Saynisch, for 1853.

Subscriptions and Donations towards Foreign Missions.
 From Mrs. Cook, Albany, 10 —
 Bethlehem Y. M. M. S. approp. for Training School
 Antigua, 15 —
 Rev. R. Schweinitz, Miss. collection at Lancaster 20 —
 PH. H. GOEPP, Agent.

THE
Moravian Church Miscellany.

NO. 2.

FEBRUARY, 1853.

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BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem ;
Also : to Revd. David Bigler, No. 522 Houston st. N. York, and to
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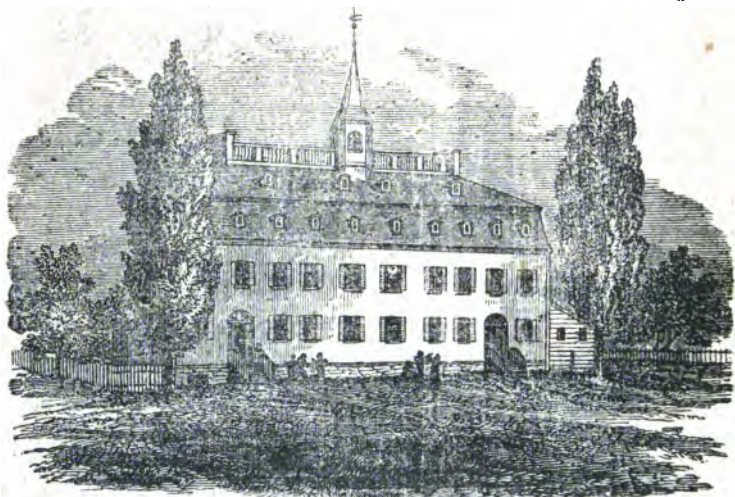
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THE
Moravian Church Miscellany.

NO. 2.

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FOREIGN MISSIONS.

(From "Periodical Accounts.")

LABRADOR.

Extract of the Journal of Br. A. Freitag's Visit to Hopedale, in the Year 1851.

I set out from Nain at four o'clock on the 24th of April in a sledge, accompanied by two Esquimaux drivers, Nathanael and Adam, with fervent prayers to the Lord for His guidance and protecting care.

After passing two very narrow and slightly elevated tongues of land, the journey to Hopedale is performed entirely on the ice, between numberless islands, a circumstance which renders it the least dangerous, though the longest, of any that has to be undertaken between our four settlements. The outer groups of islands are either bleak and naked rocks, or partially covered with moss, or with a scanty vegetation; those nearer the shore, however, are adorned with considerable fir-woods. The farther we advanced towards the south, the more were we surprised by extensive forests, which successively met our view. Their dark aspect forms, in winter, a striking contrast with the dazzling whiteness of the snow. In summer, these woods could hardly be distinguished from the dark and naked rocks, if they were not varied by the lighter green of the larch, which is likewise very common. There would be consequently no lack of pleasant scenery in Labrador, were the country only proportionately peopled with human beings, and covered with towns and villages. As it is, the impression of a vast wilderness remains predominant in the mind. On our whole journey, besides the inhabitants of a house, of whom I shall speak hereafter, two sea-gulls were the only living creatures that we fell in with.

It was on my return, however, that I had the best opportunity of admiring the beauties of nature, for we had not proceeded very far, when, after a short atmospheric struggle, the weather became thick, the snow fell with increasing violence, and, being very soft and moist, we were able to make but slow progress, although our twenty dogs were not wanting in strength or courage.

About four o'clock, we had performed the half of our journey, and were hoping to complete two-thirds of it, and to stay over night at David's Inlet, with a European who is known to our people, and who pays frequent visits at Hopedale. The storm, however, increased so alarmingly, and the snow, which threatened to turn into rain, began to wet our clothes so much, that we considered it more advisable, to take up our quarters several miles short of the above-mentioned place, at the house of an Esquimaux called Annoratsiak. This man, a southlander, had been settled there about two years, and has paid occasional visits at Nain and Okkak. He was, therefore, no stranger to me; and last winter his house had served as night-quarters to nearly all travellers between Nain and Hopedale, of whom there were not a few.

I was not a little surprised, on coming near the house, to be barked at by a European dog, which ran towards us, good-naturally wagging his tail and licking our hands, habits, as it is well known, entirely strange to the Esquimaux dogs. We were soon welcomed by the master of the house, with his two sons and a stranger residing with him. "We are delighted," said the old man, "that you will stay overnight with us; only come into the house, we will take care of your luggage; you are wet, come into the house and be no stranger." On entering, I was struck with the cleanliness and order generally prevailing, as well as with its whole internal arrangement, differing greatly from that of our Esquimaux. I found here a tidy boarded floor, and in three corners of the room raised bedsteads, one for each family. In excuse of our people, I may, however, observe, that *their* whole manner of living is far different from that of the Southlanders. Though the former have already accustomed themselves to the use of European luxuries, especially flour and biscuit, the seal remains their principal food, which they are obliged in winter to skin, prepare, and dress in their houses. The Southlanders, on the other hand, live almost entirely on European food, and the seal-hunt in a kayak, which must remain the principal means of subsistence for the Esquimaux, is greatly neglected by them, and in many cases almost unknown. They have, in consequence, lost their independence, and have become slaves of the Europeans. They are, in reality, degenerate Esquimaux, unable to endure the hardships which their fathers endured, and for which the very European dress which they wear makes them unfit.

The spiritual condition of these people forms a distressing con-

trait to their apparently flourishing temporal circumstances. In a conversation on subjects of religion, I was astonished at their ignorance, and was obliged to speak to them as to children. One of the daughters-in-law of our host, who had resided for some time at Hopedale, is able to read a little, and has endeavored to teach her husband, yet in neither of them is much improvement perceptible. They promised, however, henceforth to read and learn the Scriptures more diligently. After my return to Nain, I sent them a few reading and spelling-books, and a part of the New Testament which they did not possess. It made a painful impression upon my mind, when I heard, that the aged mother of this family is a daughter of the first convert of the Esquimaux nation, *Peter*, who was baptized at Nain in the year 1778, but who unhappily shewed himself unfaithful to his baptismal covenant, and at last met with a melancholy death, among the heathen in the South. All this was not unknown to our aged hostess. After having concluded the evening with singing and prayer, we retired to rest, which, however, I could not obtain, because the good people, with the best intention; had over-heated the stove.

The weather promising, on the following morning, to clear up, we set out in good spirits, and having passed David's Inlet, found a tolerably good track, which enabled us to proceed at a quicker rate. The islands with which the coast is studded, and which become increasingly barren the nearer one approaches Hopedale, afford no pleasing picture to the eye. A few hours had hardly elapsed, when a thick fog deprived us of every prospect, a circumstance which embarrassed not a little my Esquimaux drivers. They succeeded, however, in keeping the right course until within fifteen or sixteen miles from Hopedale, when we perceived that we had gone astray. At length, we discovered the old track of a wood-sledge, which we resolved to follow, not knowing whither it would lead us. I confess, that the thought of having probably to pass the night in the wet snow, or in an open sledge, and so near the place of our destination, was anything but pleasant to me. My drivers appeared to share my feelings: for while Adam was arranging the harness of the dogs, he exclaimed several times; "Niptalauletok!" (O, if it would but clear up!) And, behold! before he had finished his task, an island behind us suddenly became visible, and soon after several others emerged out of the fog, and were recognised by the Esquimaux. After the lapse of a quarter of an hour, the sky became clearer than it had been for the last eight hours. Great was the joy of all. "We were evidently to lose our way," said Nathanael, "that we might be driven to prayer, and, receiving an answer to it, might experience the greater joy:" an observation to which I fully assented; for, trifling as this instance of the Lord's goodness may appear to others, to us it was a matter of heartfelt thankful-

ness. An hour's further drive brought us to Hopedale. The congregation was just assembled for the evening-meeting. I therefore found nobody in the mission-house excepting Mr. Vollprecht, who had remained there with the children. The other brethren and sisters soon returned from the church, and hearty was the welcome given us, and great our mutual pleasure. For, though informed of my projected journey, they had already given up the hope that I should undertake it in weather so inclement.

The four days of my stay at Hopedale were truly a season of refreshment for both soul and body. The state of the weather, however, permitted me only on the last day to venture a little out of doors. This circumstance prevents me from entering into a minute description of the place. Though surrounded by rocks and hills, the settlement has nevertheless an open, airy position. On ascending a rising ground at a short distance from the place, a very extensive view may be obtained of the islands with which the Bay of Hopedale is studded. Still finer is the panorama from the summit of the so-called "Ship-Mountain," about two miles from Hopedale, on which a small hut has been erected, and from which the Harmony has often been discovered by the Esquimaux, when she was yet very distant from the shore. Small and pretty clusters of fir and larch are scattered about in the neighborhood of the settlement; but a collection of trees, which might deserve the name of a wood, is not to be found within twelve miles; and these woods, as may well be imagined, have been considerably thinned, during the 68 years which have elapsed since the establishment of the station. This was for a long time the nearest place, whence the brethren obtained their timber and fire-wood, the gradual diminution of which occasioned many apprehensions for the future existence of the place. Its removal to a more favorable locality was in consequence repeatedly taken into consideration: the last time in the year 1814. Afterwards, however, the brethren hit upon the idea of teaching the Esquimaux to float the trees from the locality where they are still found in tolerable abundance to the settlement; and this plan has been found to answer very well, and has since been uninterruptedly carried out. It is, indeed, not unattended with difficulty, and becomes more so every year, as the trees have to be conveyed to the shore from increasingly greater distances, over a rugged tract and through dense thickets; yet the Esquimaux earn a good deal by this kind of work. Ever since the introduction of this system of floating timber, Hopedale has even supplied the other settlements with wood for building purposes. There must be some fine woods at a distance of 24 miles from the place. I heard, among the rest, of a tree being felled, the trunk of which was 72 feet in length, three feet in diameter at the lower end, and ten inches at the upper. Another season assigned for the removal of the settle-

ment was, the extreme severity of the climate. For it is remarkable, that in winter the thermometer falls not unfrequently lower at Hopedale than in any of the other stations, although these are situated far more towards the north. In summer, the temperature is more like that of Europe. For the preaching of the Gospel to the heathen Esquimaux, no situation, however, could be more suitable than the present, as it lies in the way of all the travellers passing to the north or south; and the experience of this year amply proves that this object has, to a considerable extent, been obtained, as upwards of 40 strangers, mostly of European descent were enabled to celebrate the Easter-festival with the congregation.

On the 29th, at four o'clock in the morning, having taken an affectionate leave of my fellow-laborers at Hopedale, I entered upon my homeward journey. The greater part of the Esquimaux congregation had assembled round my sledge to bid me farewell, and join in commending me to the Lord by singing a benedictory verse. The track and weather were good, and already, at four o'clock in the afternoon, we had reached the house of Annoratsiak, where we had passed a night when going to Hopedale. Our friendly host insisted upon our staying again over-night with him, but we preferred continuing our journey till night-fall. We found night-quarters in a wood, beneath a fine large tree, the boughs of which might have sheltered us against any storm. Our bed was soon arranged, by trampling together the loose snow, and spreading a bear-skin over it. At four o'clock in the morning we were again on our road. The very brightness of the weather rendered the last hours of our journey the most wearisome, as the sun was burning on our backs, whilst a cold wind in our faces would not allow us to take off our furs. To the eyes, the dazzling whiteness of the snow, the effects of which are, of course, most felt about the middle of the day, was, meanwhile, most trying. It is impossible to form an adequate idea of this in Europe. Dark spectacles, or a covering of some kind for the eyes, are quite indispensable; and many an Esquimaux, by the neglect of this precaution, has either lost or greatly impaired his sight. We fell in, on our way, with two Englishmen, who, with their Esquimaux wives and children, live by trafficking in furs and salmon. The one had his face so much swollen, and his eyes so much inflamed in the course of a few hours, that he was obliged to lie with his face upon the sledge. His sufferings may, however, have been owing less to the violence of the wind and the whiteness of the snow, than to the immoderate use of brandy, to which he is addicted. With his companion, to whom the Brethren at Hopedale give a good testimony, I had a very pleasant conversation. He told me, that in temporals he was very well off, here, and that the climate suited his constitution.

The only thing he greatly regretted was, his inability to go to church; if he could enjoy this privilege, he said, he should be quite contented. He appeared to be a worthy and a religious man. Having travelled with us for about two hours, they left us, and proceeded in another direction.

We were now at no great distance from home, which our dogs appeared likewise to know, for they redoubled their pace, without requiring the driver's whip. About noon, we arrived in safety at Nain, thankful to the Lord for the blessing and success he had granted to our expedition.

Extracts from the Diaries of 1851.

HOPEDALE, December 12th.—We celebrated with our flock a joyful festival, remembering, with gratitude, the blessings which the Lord has vouchsafed to these poor people since the year 1784. It was on the 12th of December of that year, that the four first Esquimaux of this place were added, by baptism, to the Church of Christ; and how many have, since that time, been made partakers of that blessed privilege! We were enabled, on this occasion, to present each of our chapel-servants with a pair of stockings, the gift of some friends of our Mission. Such presents having become rather scarce, these were received with the greater joy, being at that time of peculiar value, on account of the intensely cold weather. We take this opportunity to intreat our kind friends and benefactors, not to forget our poor Esquimaux altogether. For several years past, these gifts of love have almost entirely ceased, and we have often been asked by the poorer members of our flock, how it was that their brethren across the ocean no longer remembered them. We always reply to these and similar questions, that, owing to the wider extension of our missionary field, the sympathy of our friends is frequently directed to the more needy and more recent missions.

We had a remarkable instance, in the course of this month, of the faithfulness wherewith the Savior goes after the lost sheep, seeking it until He finds it. A married man of our flock, named Peter, returned sick from his summer expedition. After the expiration of a few weeks, he was so much enfeebled, that he could no longer rise from his couch. In spite of all the means employed, he remained in this deplorable condition, and was rapidly declining, leaving little hope for his recovery. We did not fail, when visiting him, to exhort him to employ faithfully the remaining short period of his life in preparing to meet his God, and to rely on Him alone for grace and mercy, for it was not unknown to us, that he had hitherto led a sinful life. However, he contin-

and reserved, and would only exclaim at times : "O might I be able to do as you bid me!" But in the beginning of December, a remarkable change took place in his mind. On being visited by one of the Missionaries, he endeavored to disburden his heart by a candid confession of his sins committed in secret, by which his illness had been chiefly brought on. After having done so, he felt much relieved, and exclaimed : "O how grateful I am, for having prevailed on myself to confess to you that which oppressed my heart by day and night. I have read the Scriptures diligently during my illness, and everywhere I found nothing but condemnation as the reward of my heinous sins. O that I likewise may walk before God in the light of the living!" On that very day his complaint took a more favorable turn ; an abscess was formed on his hip, which being pierced after a few days, he gradually recovered, and, leaning on his staff, was enabled to be present at the Christmas services. Filled with gratitude and praise, he visited us in our house, and said : "The Savior has chastened me, but not cast me off ; I prayed to Him, and He heard me. O might I henceforth live to His honor!"

March 20th.—Two of our brethren paid a visit to a certain John Read, mentioned on former occasions as having settled at the Uksuktok-bay. This man, who for some time past has frequently attended our services, with blessing for his heart, appeared to be anxious for closer connexion with us. We determined therefore to visit him in his lonely dwelling. His house is about half a day's journey from Hopedale, and is situated near the seashore, in the midst of a forest. It is about 40 feet long and 14 feet broad, the whole well built, and the roof covered with birch-bark. John Read and his wife received us most cordially ; and we spent a very pleasant afternoon with them, in reading the Scriptures and singing hymns. The extensive forests which surround this beautiful bay, surprised us greatly. There is so much fire-wood to be met with, that Hopedale might be provided with it for centuries ; yet timber is there likewise gradually becoming scarce, at least it is not found very near the shore. An extensive birch-wood and a good many poplars of no inconsiderable dimensions are found in the neighborhood. It is evident that a much milder climate prevails in this bay than about Hopedale, for even the highest mountains are over-grown with trees. When taking leave of these people on the following day, we could perceive that they felt gratified and cheered by our visit. We should have called, in the course of the winter, on other persons also residing in our vicinity, had not the want of food for the dogs been so great.

August 1st.—A small vessel, coming from Newfoundland, touched at our port. Her owner, Mr. Norman, an English trader, called on us, and shewed himself a well-informed and friendly

men, and well acquainted with the country. He had on board several Esquimaux from Eivektok, or Great Water-Bay, whose eagerness after books was quite surprising to us. According to their statements, eight families are residing at Eivektok, among whom a woman called Theresa, a former resident at Hopedale, acts as teacher. She teaches not only the children to read, but also the adults, and sings hymns sometimes with them; wherefore they were very eager in their inquiries after hymn-books, with which, however, we were unable to supply them, being ourselves in want of some.

NAIN.—At the speaking previous to the celebration of the Holy Communion, in November, a young married man gave, with great emotion, the following account of a remarkable preservation of his life: "About the time when the sea was beginning to be covered with ice, I had the good fortune, one morning, to shoot a large seal from the shore. I immediately jumped into my kayak to seize upon my booty, but found it very difficult to work my way through the thin ice. Before I could reach the seal, I got into a strong current, which carried me along, and whilst striving to disengage myself from it, the violence of the wind increased so much, that I was driven into the open sea. To increase my consternation, I observed that the neighboring islands were quite unapproachable on account of the thin ice by which they were surrounded, and which gradually so inclosed my kayak that it stood entirely still. I now knelt down and cried fervently to the Lord to have mercy on me. All my efforts to save my life being in vain, I lay down, confidently expecting that my last hour was come, but, exhausted by cold and fatigue I at length fell asleep. When I awoke, half frozen, and lifted myself up to see where I was, how great was my astonishment to find that no ice was any more to be seen. The wind had changed its direction, and had driven me a considerable distance towards the shore. The night was fast approaching, I therefore took again to my paddle, and though my limbs were stiff and benumbed by the cold, with great exertions, I reached the coast, and joined my family, who had already given me up for lost, and were in great distress on my account." The poor man could not find words to express his feelings of gratitude towards his Almighty protector, and exclaimed repeatedly: "I have escaped death by a miracle of divine mercy; and I consider this gracious answer to my prayers as a solemn call on me not to neglect my conversion.

OKKAK.—In a conversation with our national assistant Boaz, this diligent and faithful man expressed himself as follows: "In myself I find nothing that is good. I have indeed many a time approached the Lord's Table, and have partaken of His flesh and blood; but as for worthiness, I find none in myself. I am indeed often very much cast down; when I reflect, that, as one who is

highly privileged, I ought always to live in Christ, and He in me ; I must confess to my shame, that I am far from making this as manifest as it ought to be.

HEBRON.—We are much edified by the spirit prevailing among the candidates for baptism, by their uprightness in confessing their sins, and their earnest desire to become children of God. One of them, Kommak, the aged wife of the former sorcerer, Packsaut, expressed herself to this effect :—" I have to tell you something very bad of myself ; listen to me, for I am desirous to tell you all that oppresses me still. When I was yet among the heathen at Saeglek, I once stole a ring, and at another time a needle." When being asked whether this was all that burdened her conscience, she replied, " No ; I was still worse ; for one night, when all the people were sleeping, I stole a whole reindeer. But now I wish to renounce all these evil practices, to live before the eyes of Jesus. I therefore pray Him earnestly that He would forgive me my sins."—" And I also," her husband added, " desire to live for Jesus only ; He shall be my staff and my helper, lest I should fall.

For some time past, we had felt the necessity of selecting men truly desirous to serve the Lord, and such as knew by personal experience the happiness enjoyed by God's children, for the office of chapel-servants—an appointment which lays upon them the obligation of exerting themselves for the good of their countrymen, and endeavoring to persuade others to share the privileges which they enjoy. Our choice fell upon two members of our flock, to whom we communicated our intentions, injoining them to make the matter a subject of serious and prayerful consideration. We were rejoiced to perceive by their answers that they did not look upon their appointments as a preference given them before their countrymen ; but that they felt the importance of the office, and the weight of the obligations devolving upon them. " We could not sleep last night," they said, for we searched our hearts before the eyes of the Lord, and we tried ourselves, whether we should be able to act according to our promises, were we to accept the appointment." Our national assistant Renatus then exhorted them in our presence not to be afraid of men, and not to be silent where they felt that they should speak, and give a word of brotherly exhortation. " I am advancing in age," he continued, " and can no longer be so active as I should wish. I therefore exhort you to supply my place, and to be particularly faithful towards the young." We can only add our sincere wishes, that these two men may follow in the footsteps of Renatus, both as regards his faithfulness, and his exemplary walk and conversation.

WEST INDIES.

BARBADOES.—*Extract of a Letter from Br. T. L. Badham to the Treasurer of the London Association.*

SHARON, January 16th, 1852.

Dear Sir :—

My present post of labor is, as you are aware in Barbadoes. Many difficulties present themselves here. During the whole period of eighty-seven years since this Mission has been established, there has been much of a discouraging and distressing character to try the Missionaries. The Gospel is as powerful here as elsewhere, and those traits in the Negro character, which under the influence of religion, have elsewhere produced such pleasing manifestations of Christian character, are by no means wanting here. Yet it cannot be denied, that the influences of the Gospel have produced less evident and general effect on this community, than on any other in the West Indies. One circumstance, operating to some degree both as cause and effect of this state of things, is the fact, that schools and school-instruction have long been in a backward state in this island. If the schools in Barbadoes existed, in the same proportion to the population as in Tobago, there would be about 200 public schools. But there is nothing like that number, and but a very small proportion of them are what they ought to be. Again, if our scholars here were in the same proportion to the number of church-members as at Montgomery in Tobago, we should have nearly 500 day-scholars. But, two years ago, the average was only about 80, and during the past month has not exceeded 160.

We are exerting ourselves greatly to remedy this state of things, by awakening on the part of the parents some desire for their children's moral and intellectual improvement, by lowering school-charges, and by rendering our schools more effective. And these efforts are not fruitless. The number of day-scholars has nearly doubled, and that of Sunday-scholars has much increased. The Legislature have given us a share of grants from the public treasury, and this has enabled us to do much. But here, at Sharon, a considerable difficulty meets us, and effectually prevents any extensive progress in the work of education. It is the want of a suitable school-house. The present school-locality consists of two small buildings of unequal dimensions, and connected by a door. These not only require considerable repair, but are quite unsuitable for keeping school in an orderly manner, and are much too small for our present number, not to speak of any increase. The children are packed together in a most unhealthy and inconvenient manner, and we are already obliged to refuse taking any more of them. If you knew the sad moral condition of this

dense population, and hence the vast importance of extending among it the blessings of Scriptural education to the utmost of our power, you would, I am sure, understand my earnestness, and acknowledge the subject to be one worthy the attention of every Christian philanthropist.

I hope and believe, that something may be done to remedy the evils complained of. I trust that I shall be able to collect enough from the friends of Scriptural education in this island and at home, to erect a spacious school-house, or at the least to add to our present accommodations. This will probably require full 200*l*. When I first began, I had not a farthing; and, as you are aware, our Mission-fund cannot at present be drawn upon for such an object. However, I made a commencement in the island; and in spite of the jealousy and prejudices on the subject of education still prevailing, some are enlightened and christian enough to favor the undertaking. There is a prospect of my raising in the island, from all sources, including the subscriptions of my own congregation, about 60*l*.

Hence I write to ask your kind assistance, and feel assured that I shall receive it to the extent of your power, "yea, and beyond your power."

DANISH ISLANDS.—*From Br. W. C. Enderman.*

FRIEDENSTHAL, St. Croix, Feb. 12th, 1852.

Dear Brother:—

In July, I took a trip to St. Thomas and St. Jan, in order to pay a visit to the brethren and sisters there; and I was happy to find, that they are everywhere prospering, though each station is served by only one couple. One and all are doing their utmost "to seek the peace of the places where they dwell;" so that I am sure the old dry trunk will soon begin to thrive and bud and bear fruit again, as in the days of old. In September, we held the examination of the eight country-schools. The Governor as well as the School-commission, expressed their satisfaction with the progress of the children. Soon after it pleased the Lord to cause me to pass through a season of heavy affliction, owing to a severe and protracted illness of my beloved wife. Six weeks of great suffering so completely reduced her strength, that the physicians gave no hope of her recovery, and we expected her departure every moment. At this extremity, the thought struck me, to try, as the last resource, the cold water cure, a system from which I had myself derived much benefit on two former occasions. The result surpassed my most sanguine expectations; already

the first application of cold water afforded sensible relief to the beloved sufferer; and going on with it daily, she has gradually and far recovered her strength, as to be able to walk about, though it will take some time to restore her completely. I beg you to let this circumstance find a place in the pages of the Periodical Accounts, for the benefit of my dear fellow-servants, especially those who labor in similar climates, and are brought into like circumstances.

February 15th.

To-day we have been favored to dedicate the new church at Friedensberg, (the former school-house), to the service of the Lord. It was truly a day which the Lord had made. The new building with its Moravian cupola, has a goodly appearance. It contains 800 persons; to-day it was of course over-filled. The white walls and ceiling look well; garlands and festoons ornamented the whole, and the peace of God reigned in the assembly. Br. Kleiner preached an excellent sermon, after I had opened the service; and br. Klose concluded with a discourse to the congregation.

March 30th.

I am happy to be able now to inform you of the laying of the foundation-stone of the new church here at Friedenthal. As the ground upon which it is to be built, a pretty steep hill, had first to be levelled, and this work being done mostly by our church-members from the country, who have no other time at their command than Saturday, several months elapsed before we could obtain a suitable site. After br. Klose's arrival here, who has been appointed to conduct the building, he set to work at once in good earnest, so that everything was prepared for laying the foundation stone on Saturday, the 27th of March. On that day, at twelve o'clock, a very respectable company of the authorities and planters assembled at our house. Soon after, the Governor and suite, having been specially invited, arrived; upon which we proceeded to the building-place, which was already occupied by a host of spectators. Several hymns having been sung, I addressed the company in a few words, after which br. Brunner read the inscription to be deposited in the stone. The Governor, having himself taken the trowel and thrown some mortar upon the stone, delivered an address, expressing his best wishes for the prosperity of this work, and the welfare of our whole congregation. Br. Klose having implored the Lord to vouchsafe His blessing to the undertaking, br. Koester concluded by the singing of some hymns, and pronouncing the benediction. The collection made on this occasion amounted to 80 dollars.

Yesterday, we had a very solemn, though exceedingly mournful

funeral. It was that of the youngest daughter of our cook, a girl of twenty-one years of age. The deceased sister had, from her childhood, loved her Savior, who had been pleased to glorify His holy name in her weak and delicate frame. This was clearly to be observed in her whole deportment. Serious, industrious, and most anxious to learn the Word of God, she was one of the few who escaped the snares of the devil, so extremely prevalent in this country. In the Sunday-school also she was of great service to us. Her early departure was caused by consumption. She was entirely resigned to her Savior's will, and departed with the words: "The Lord is very merciful to me."

AUSTRALIA.

Extract of a Letter from Br. A. T. C. Taeger.

LAKE BOGA, Dec. 8th, 1851.

Dear Brother :—

Our sojourn at Melbourne, and above all the missionary-meeting referred to in my last letter to you, at which the presence of the Savior was so remarkably felt, we shall never forget. The blessings, spiritual and temporal, enjoyed by us, and the conviction, that, in this distant country also, children of God are found, who unite in prayer on our behalf, have often encouraged us in days of trial, and will continue to do so.

Having taken leave of our dear friends in town, we left Melbourne on the 7th of July, accompanied part of the way by br. Lees. The sky was cloudy; the weather, however, remained fair throughout the day, and we travelled thirty-seven miles, in spite of the badness of the road. At night, our host told us, that a few years ago, he used to fall in with companies consisting of hundreds of Papoos. But where are they now? They have all disappeared; scarcely any of them are to be met with any longer. From the 8th of July to the 11th, we had uninterrupted rain. On the 11th, towards night, we reached the station of Mr. Merton, drenched with rain, and having rested there a few days, continued our journey on the 14th. Though favored by the weather, we found the roads almost impassable, and had to ride, sometimes for hours, through the water. On the 16th of July, we arrived at Ganawarra, filled with gratitude for the Lord's gracious protection during our fatiguing and perilous journey, and were cordially received by Mr. Campbell and the Papoos of the station. I have still to observe, that, on the preceding day, several natives welcomed us with the good news, that the patients I had previously

attended had entirely recovered. I thanked the Lord for the encouragement hereby given, praying that He would grant that these my feeble attempts might become instrumental in promoting His glory, and in engaging these poor heathen to approach and hear the Gospel of peace and salvation.

July 24th.—We set out again on a journey to Lake Boga, to see whether our hut would be soon ready for our reception; we found however, the building operations proceeding very slowly, owing to continued rainy weather. Greatly fatigued, in consequence of our being so little accustomed to travel on horseback, we reached Swan-hill on the 25th of July. Here I yielded to the pressing requests of our host, and baptized two of his children. A small congregation, consisting of seventeen persons, were present at this solemn transaction. We prayed our Church-litany, whereupon I read a sermon on Mark v. 25—34. After the service, we entered into a very edifying conversation with a gentleman, on the subject of the discourse and the prayer. The same evening, we had the joy to see several Papoos; we invited them to follow us to Lake Boga, which they promised to do.

July 29th.—We returned to Mr. Campbell's station, where we were detained for some time by continued rains. The river and ditches gradually filled, and the air was moist and chilly. It is almost incomprehensible, how the Papoos are able to stand weather like this, since they have nothing to protect themselves against the cold but a woollen blanket; the children run about stark naked, or, at most, with a handkerchief tied round their loins. In general, young and old lie naked in the open air round a small fire. When the sun burns hot, they construct huts of twigs. The dexterity with which they climb up the highest trees, is most admirable; they form a natural ladder, by cutting notches into the bark. This is done with a hatchet (*dirr*), an instrument which every Papoo possesses. The branches which they cut down, are carried away by the women, and employed in building a hut. During the rainy season, but only when the rain falls very heavily, a temporary dwelling is constructed of the bark of trees. There you may see the whole family lying together, the dogs not excluded. When one passes such a camp, they will immediately beckon or call, and beg for a present of tobacco, a pipe, etc.; and on being informed of the object of our coming, they generally manifest great astonishment. It happened to us not unfrequently on such occasions, that they shewed us a figure drawn upon a piece of bark, which they call *natta*, and by which they appear to signify the devil or some evil spirit; the good spirit is called by them *pei a mei*.

By the advice of Mr. Campbell, we took up our abode in a shepherd's hut, nine feet long and six feet broad, and about six miles distant from the station. He had the kindness to assist us

in conveying our effects to that place, acting himself as coachman, and ordering besides, for safety's sake, three men on horseback to accompany us, and explore the road. On arriving at a ditch, we had at first some difficulty in finding a convenient spot for crossing it; but at last we discovered one, and conveyed our luggage in safety to our new abode. After depositing it in the hut, there was, besides the place where the shepherd slept, room enough for my bed; but br. Spieseke had to sleep in the carriage.

In this situation, we had to spend six weeks, during which period, we were greatly rejoiced by the receipt of letters from Europe. The frequent visits of the Papoos afforded us an opportunity of enlarging our collection of words, and revising the signification of those collected before. Nor did we ever lose sight of our object, to encourage the natives to remove to Lake Boga. Some of them declared at once, that they would not come unless we would give them what they wanted, without requiring labor in return for it; others, however, promised to follow us shortly. Among the latter was one, who related to me, when I endeavored to obtain words from him, that he had formerly eaten much human flesh; that, not long ago, he had killed an enemy, and rubbed himself with his fat. "*Kingka termanbull*," ("that gives strength"), he added. When I asked him whether he still indulged in such abominable practices, he replied: "*Barrabe, naet kurrumbrick terrauwill Paehn*" ("No, I am a very clever fellow"). A few days before our leaving the hut, he visited us once more, and promised to remove to Lake Boga.

In September, the water rose higher and higher, so that we were obliged to dig a ditch around our hut, and to drain it three or four times every day; at the same time, we were so much tormented by the mosquitoes, that our faces and hands were covered with boils. Under these trying circumstances, we had often occasion to pray to the Lord for patience and resignation. On the 4th of October, we observed, for the first time, a subsiding of the water, a discovery which revived our hopes of a speedy departure. This ardently desired day at length arrived on the 10th; though we were little aware at the time, what trials we should have to encounter, before reaching the sphere of our future activity. One of the two horses, which we had bought at Melbourne, was put to our carriage, and br. Spieseke acted as coachman: I mounted the other. Having at last succeeded in getting our horses into a steady pace, all went on smoothly, till we arrived at the Pyramid creek, which we were obliged to cross. I rode first, but had not quite reached the opposite bank, when I heard br. Spieseke calling for help. Returning immediately, I observed my companion's horse very restive and unruly; he tried to turn back, but in vain. As soon as I was near enough to the shore, I jumped into the water, but should have been borne to the ground by

the weight of my wet clothes, had I not succeeded in laying hold of one of the wheels. We now endeavored to unharness the horse, but before we could effect this, it threw itself over the shafts, and was drowned. A number of smaller articles of our luggage were carried away by the flood; among the rest, we observed one of our hats floating on the water; it was, however, arrested by a bush, and we managed to recover it. Shivering with cold in my wet clothes, I mounted my horse to seek for assistance, and was fortunate enough to meet with a shepherd and another person, willing to help us to draw our boxes and carriage out of the water, before sunset. Having offered up our grateful praises to the Lord, for His gracious preservation, we spent the night in the open air. The following day was employed in drying our goods; the greater part of our writing-paper, and our small stock of books, have been much damaged by this accident, and my trunk and a writing-case entirely spoiled. Several other articles, which we did not miss at first, were lost on this occasion. On the 18th, we again made an attempt to cross the Pyramid-creek at another place. Thinking it more prudent to convey only a part of our luggage at one time over the creek, we did so, and succeeded better than before; but when getting up the opposite bank, both our trunks slipped off, and fell into the water, and were once more wet through. Afterwards, we had to traverse another arm of the same creek, where the water appeared shallower than in the two former. But, whilst we were rejoicing at the comparatively easy passage, the horse suddenly stopped, the wheels stuck fast in the mud, and when we tried to drive the horse forward, both the traces broke. We had therefore again to unharness the animal, unpack the carriage, wade through the water, and carry our luggage to the other side of the creek. This being done, we succeeded, after hard labor, in extricating the vehicle. We then continued our way, and were, however, obliged to pass the third night in the open air. After having been almost without food the two preceding days, we reached, on the 19th, the Loddon-Inn, where we could refresh ourselves; and on the 21st we arrived in safety at our station on the Lake Boga, which we hope to be soon permitted to call *Genesareth*.

MISCELLANEOUS INTELLIGENCE.

1. MISSION TO 'TERRA DEL FUEGO.—The majority of our readers will probably have been informed, by the public journals, of the failure of the attempt made by that faithful and devoted soldier of Christ, Capt. Allen Gardiner, to plant the standard of the Cross

on the shores of Terra del Fuego.* The particulars of this truly Christian enterprize—of the persevering and self-denying zeal with which it was conducted—of the difficulties and hazards, the privations and sufferings, which marked its progress, and of their mournful issue, in the removal, by death, of all who were engaged in it, seven in number, may be found in a small pamphlet, lately published at Bristol, under the title “A Brief Explanation of the Circumstances relative to the Missionaries of the Patagonian Society, in Terra del Fuego.” Anything more affecting, more painful, and, excepting to the eye of faith, more discouraging, than the circumstances here recorded, is not to be found in the annals of modern Missionary enterprize. Nevertheless,—to quote the language of “The Society for the Furtherance of the Gospel,” in its Circular of the present year, to the Missionaries in Labrador,—“Who shall presume to say, that Capt. Gardiner, and his self-denying companions, have labored, and suffered, and died in vain! Who can tell but that the example of simple faith and true devotedness, afforded by his life and service, the testimony to the loving kindness and faithfulness of his Lord—to the peace vouchsafed to him under the heaviest trials,—and to the hope, full of confidence, that the object nearest his heart would yet be attained, which the fragment of his journal supplies—may, in the providence of God, be followed by the results to the natives of Terra del Fuego, equally blessed with those which the murder of Erhardt and his boat’s crew, in 1752, produced to the Esquimaux race, and to which the present flourishing Mission in Labrador bears abundant and joyful witness. Let us pray that such may be the case, sooner or later, through the infinite mercy of our God!

II. LETTER FROM BR. A. HAMILTON TO BR. C. F. SEIDEL, DATED

Training-School, Antigua, Nov. 11th, 1852.

Dear Brother :—

You will have heard, that by the unmerited goodness of the Lord, I have been brought safely back to my loved home, and field of labor in the Training-School, which we had the happiness to find in excellent order. The Lord blessed the fruitful endeavors of my assistants in my absence; and although we daily feel our need of more spiritual life, we are happy in having so much encouragement in our labors, that it affords us pleasure to carry out the views of our venerated Elders in extending the benefits of the institution to the full extent of the accommodation afforded by the premises. We are receiving ten more pupils, which will

* It will be, doubtless, still in the recollection of our readers, that it was to his Moravian Brethren that Capt. Gardiner first applied for co-operation in the attempt which has terminated so fatally.

make thirty-five. Since my return we had an examination of the pupils, at which all our Missionaries and day-school teachers attended. They acquitted themselves creditably in the several branches taught.

The work of the Lord is in a prosperous state throughout this mission, as shown by the attendance on the means of grace. The churches are usually well filled on the Lord's day, and the Sabbath Schools are numerally attended.

The visit I was favored to make to our American congregations affords many a happy reflection, and many a pleasing subject for conversation, in reference to the Lord's work in the Church of the Brethren in the Western world.

Throughout my whole journey, I was greatly favored by the good Providence of our heavenly Father. I found my two dear children well and happy. My son—turned fifteen—has been transferred from Fulneck to the Paedagogium in Niesky, where he is very happy. In addition, and superior to all temporal mercies, the Lord has given me a true helpmate in His own work, in the person of Caroline Ludwig, who is most happy in her work, and by the Lord's blessing enjoys excellent health and spirits.

Please remember me most affectionately to all the dear brethren of your beloved settlement, whose kind liberality we have had cause repeatedly to acknowledge.

APPEAL

ON BEHALF OF THE PROTESTANT CONGREGATION AT KRABSCHUETZ, IN BOHEMIA.

The appeal contained in the Letter, of which the following is an abstract, scarcely requires preface or recommendation. It tells its own story, and pleads its own cause, with a truthfulness, which has been tested and proved by personal observation, and an earnestness which has already produced the desired effect upon the community to which it was originally addressed. The poor and afflicted people, in whose name and on whose behalf it speaks, have done well, in that they have applied for help to the congregation at Herrnhut, nor will the hope which has encouraged the Elders of the Brethren's Unity to give this affecting appeal a wider circulation, be altogether disappointed. A kind response will doubtless be given to it, by one or other among our brethren and sisters and Christian friends in this country, who call to mind the Bohemian origin of the Brethren's Church, and the connection

formerly existing between England and Bohemia,—between the followers of Wickliffe and those of Huss,—and who, at the same time, gladly “remember the words of the Lord Jesus, how He said, ‘It is more blessed to give than to receive.’”

*Extract of a Letter addressed by the MINISTER, WARDEN, and ELDERS
of the PROTESTANT CONGREGATION at KRABSCHUETZ to the BRETH-
REN at HEERENUT.*

Dear and esteemed Brethren,

The hand of the Lord has been laid heavily on our congregation, which, if not the smallest, is probably the poorest in Bohemia. It traces its origin to a little flock of faithful believers, whose poverty and insignificance saved them from the consequences of the bloody persecution, to which the Protestants of Bohemia were exposed, at the period of the Thirty Years' War, and by which the faith of the Reformation was almost eradicated from that country. The members of this community were thus enabled to hand down, from generation to generation, the scriptural doctrines and worship, which they accounted their best possession, till the edict of toleration, promulgated in 1781, by the Emperor Joseph II, secured to them the free exercise of their religion. In that year, their congregation was regularly organized, and a small church and minister's house under one roof were erected at Krabschuetz, a village on the Elbe, about thirty miles to the north of Prague; but their great poverty did not allow of the addition of a school-house. Owing to the same cause, the building was so poorly constructed, and in so unfavorable a locality, that it soon began to decay, and, for some time past, its condition has been almost ruinous, the pastor's dwelling being scarcely habitable. An experienced architect having given it as his opinion, that every dollar expended upon such a structure would be so much money thrown away, it was at length determined to take measures for the erection of a new church and parsonage. After many delays and disappointments, the desired permission was obtained from the civil authorities, on the 19th of April, 1851. Leave was also given, to remove the establishment from Krabschuetz, where only a couple of Protestant families reside, to Lipkowitz, where a considerable number are to be found, and which is near the centre of the thirty villages and hamlets, through which the members of our little flock, about four hundred in number, are scattered. To this act of grace, a condition was however annexed, which has tended seriously to increase the difficulties in which we are involved. It was required of us, that we should build not the plain modest-looking place of

worship we had intended, but a church with a steeple, of more imposing appearance, and to the erection of which, there was reason to suspect that our means might prove inadequate. Nevertheless, we felt it our duty to accept the permission granted, on the terms proposed; and, in reliance on the gracious help of the Lord, we laid the foundation of the church, on the 19th of May, 1851. The estimated expense was 8206 florins, or 683*l.* sterling, towards which we had in hand, when we commenced the work, only 73*l.* sterling, including 19*l.* 3*s.*, the contribution of our necessitous flock. How necessitous it is, you may gather from the fact, of its being able to raise only 10*l.* 16*s.* annually, towards the maintenance of its pastor, with the addition of 1*l.* for fuel; and even of this small salary, he received last year no more than 3*l.* 12*s.* That he has in consequence to struggle with extreme poverty, and to submit to manifold privations, may be readily conceived.

Meanwhile, the work has made some progress. Through the willing and unexampled exertions of the people themselves, who have labored at the building,—both men, women, and children,—as far as their strength and ability permitted, the roof of the church was raised, and the steeple finished in October of last year,—but for the completion of the interior, the means have been almost entirely wanting. In fact, a debt of 200*l.*, which we were obliged to contract for the purchase of materials, and for which we have been threatened with prosecution by the more importunate of our creditors, would of itself have crippled our further efforts. Towards the liquidation of this debt, our people have raised 16*l.* 12*s.* 4*d.*, but they are unable to offer any more, in the way of money, however ready to give their labor.

In this extremity, we have been encouraged by the recollection of the assistance rendered to our fathers in 1781 by the congregation at Herrnhut,—a congregation connected with the Evangelical Christianity of this land, and with Bohemia itself, by so many close and endearing ties,—to renew our application to the same quarter for the support which we need. We entreat you, dear and esteemed Brethren, and *that* earnestly and confidently, to help us, for the second time, to build a house unto the Name of the Lord our God, in which His people may worship, and His Gospel may be preached, and not to suffer us to become an object of scorn and derision to our Roman Catholic neighbors, by our inability to finish what we have begun to build.

Generous friends! beloved fellow-believers! extend to us the hand of Christian charity. You will thus confer a great benefit on the cause of the Reformation in Bohemia; for even under the existing laws, the conversions from popery to a purer faith are neither few nor unimportant. Protestant congregations in this country are easily dissolved and dispersed, and the gathering of

new ones is attended with great difficulties. Help us, we beseech you, to finish our church and our humble parsonage: this done, we doubt not that the Lord will enable us to provide what is necessary, not only for the support of our minister, but likewise for the erection, in due season, of a convenient school-house at Lipkowitz.

And may the Lord, our Savior, vouchsafe His blessing to the effort we are now making, and incline the hearts of our dear brethren and Christian friends to assist us in our extremity; giving them to feel, that He accepts 'what is done unto the least among his brethren as done unto Himself,' and to believe, that He will reward it accordingly.

We remain, in fellowship of the Gospel,

Your faithful brethren,

WENCESLAUS BENESCH, *Pastor of the Congregation at Krabschuetz.*

FRANCIS BENESCH, *Warden.*

JOHN PODRANSKY, *Elder.*

JOHN SCHARA, *Elder.*

FRANCIS LORENZ, *Ditto.*

Krabschuetz, Oct. 24th, 1852.

The first fruits of the foregoing Appeal, was a collection in the congregation at Herrnhut, amounting to 154 dollars (or 23*l.*), of which br. Beyer, one of its members, undertook to be the bearer. On his arrival at Krabschuetz, he found that the description given in the Appeal of the generally prevailing poverty, was anything but over-charged. The state of the pastor's house was really distressing; it contained no chairs, no cupboards, no chest of drawers. The furniture consisted chiefly of a few wooden stools, a rude table, and some pegs to hang clothes upon. The good man shared his water-soup with his friendly guest, and was quite overcome with thankfulness, when he received the gift sent from Herrnhut, and heard of the articles of furniture and clothing which had been collected for his use, and for the relief of some of the poorer members of his flock. Br. Beyer was quite delighted with all he saw and heard of the poor people; their Christian spirit, their simple manners, and their scriptural faith, shewn by their works, reminded him powerfully of the times, when the remarkable emigration from these countries took place, a century and a quarter ago, and when Christian David led his pilgrim-bands to Herrnhut. Pastor Benesch is a single man, but has to support an aged mother, 70 years of age, who is the inmate of his humble dwelling.

In addition to the Herrnhut offering, br. Th. Reichel, of Gnadenberg, in Silesia, has collected 170 dollars (25*l.* 10*s.*), in aid of the Krabschuetz building-fund, of which 100 dollars are a donation from his Majesty the King of Prussia.

Any kind contributions to the same object will be thankfully received by the Ministers of the Brethren's Congregations in Great Britain and Ireland, by br. *W. Mallalieu*, Treasurer of the Society for the Furtherance of the Gospel, who will act as Treasurer to the Fund, and by the undersigned

P. LA TROBE,

Secretary to the Brethren's Church in England.

London, Dec. 14th, 1852.

The above interesting Appeal is hereby also laid before our dear brethren and sisters and Christian friends in the United States of America.—Any kind contributions to the same object will be thankfully received and forwarded by the undersigned,

CHARLES F. SEIDEL.

Bethlehem, Jan. 30th, 1853.

GENERAL CHURCH INTELLIGENCE,

or *WEEKLY LEAVES*, communicated by the U. E. C., from the 7th of Nov., to the 4th of Dec., 1852. (No. XLV—XLVIII.)

1. From Labrador, br. and sr. Knaus and sr. Koerner returned in the Harmony, which arrived in London, on the 26th of Oct., with a company of four children, who were to enter the schools at Kleinwelke. Br. Knaus had served the Labrador Mission 37 years, and will retire with his wife to Königsfeld. Br. Kretschmer, who went out in the Harmony, is stationed at Hopedale, whence br. and sr. Albrecht removed to Okkak, to fill the place of br. and sr. Knaus, and br. Kern went to Hebron.

The last year had been a trying season, in many respects, for Labrador. The winter had not been very severe, but, from the great quantity of snow and frequent storms, proved unfavorable to the pursuits of the Esquimaux. In the three most northern stations, where this weather continued till late in the spring, great scarcity prevailed, amounting in some cases to actual famine, attributable in part to the improvidence of the Esquimaux, who neglect laying up stores in due season, and in trade with the Southlanders are apt to purchase various superfluities. Among the heathen, to the north of Hebron, the famine arose to such a height, as to prove the occasion of the most awful deeds. At Hopedale, during a violent storm, a boat belonging to the Esquimaux Jonah, was sunk with all its appurtenances; the floating of wood was also rendered both difficult and dangerous by the tem-

pestuous weather; yet, providentially, there were no lives lost. The health of the Missionaries, upon the whole, was good; among the Esquimaux at Nain, and particularly at Okkak, a great deal of sickness prevailed, in the latter congregation, 17 deaths occurred in the course of the winter, accompanied, in many instances, with the evidences of a happy departure. The spiritual state of the congregations was fluctuating; amidst discouraging deviations, the work of the Spirit of God in the hearts of many was undeniable. Divine service in general was well attended; and in the schools, the diligence and progress of the children was gratifying. The Daily Texts, printed for the first time this year for the Esquimaux encouraged many to have family worship in the morning in their dwellings. The Scripture Narratives, translated by br. Lundberg, and printed through the kindness of Dr. Barth at Calv, were likewise attended with a blessing. At Hope-dale, in the spring, the new mission house could be erected, with thankfulness to the Lord for the aid and protection experienced. Hebron received no accessions from the heathen living to the north; some of whom visited there for the purpose of trade, but turned a deaf ear to the admonitions of the Missionaries. For the presents sent out from Europe by friends of the Mission, the warmest thanks are returned.

2. Statements in the public prints, relative to South Africa, render the termination of the protracted and destructive Kaffir war probable. Br. Klinghardt writes from Enon, September 17th, that since the latter part of July their neighborhood had been quiet. Of their Hottentots a good many had found employment elsewhere; among those remaining, there was more of harmony and contentment than for some time past, and the meetings were again well attended. The Missionaries enjoyed good health. The fields were suffering from drought; the gardens, however, could be properly attended to.

3. At New Bethlehem in Jamaica, br. James Spence, warden of the mission in that island, departed this life Sept. 29th, after a lingering illness, in the 36th year of his age. In some of the West India Islands, as in St. Thomas and Barbadoes, the yellow fever had made its appearance; in our mission-families a few brethren had been attacked, but were recovered.

4. At St. Petersburg in Russia, the cholera had penetrated to our Society-house, and br. Nielsen requested an interest in the prayers of our congregations, in behalf of our brethren, and sisters, and friends in that capital.

5. Br. and sr. Andrew Bau and br. Brauer arrived safely Oct. 9th at Paramaribo. Br. Bau took charge of the school in town, and br. Brauer was to go to Charlottenburg. Br. and sr. Theod. Cranz, br. Herman Clemens and sr. Bau were driven back by adverse winds to Nieuwendiep, on their voyage to Surinam.

HOME MISSION INTELLIGENCE.

Letter from Br. P. H. Gapp.

PHILADELPHIA, Dec. 22d 1852.

My dear Brother Seidel :—

In my last communication I promised to write soon again, and this promise I will now fulfil. I will take this opportunity, too, to say something concerning the missionary work—a work in which I live, and of which, more than of anything else, I love to speak and write. To a soul that truly loves the Savior nothing upon earth affords greater joy, than to see our Lord glorified in the bringing of souls from death unto life, and thus to behold His kingdom come. But when such an one hears or reads how others cheerfully toil on and furnish materials to the building of the Lord (1 Cor. 3, 9. 1 Pet. 2, 5.) he is not satisfied with rejoicing merely ; he is not willing to be an idle spectator, but lays his own hand to the work. Above all does he love the petition which the Lord himself has put in his mouth — “Thy kingdom come ;” and therefore he lifts up heart and hands to the living God, with the undoubting assurance that He answers prayer. For such an one it is enough that He has said : “After this manner therefore pray ye,” (Matth. 6, 9.) particularly as this command is much older than his petition. But a soul that loves Jesus will not only pray for, but also take an active part in, the work of missions ; knowing well that material means are likewise needful to the extension of the kingdom of Christ both at home and abroad ; he does this, because it gratifies his Lord, and not that he considers it a work of merit.

“With love and thanks for Chrſt's death ſill'd,
He does with joy what Chrſt has will'd.”

To a soul that takes no part in the work of Missions, one may therefore truly say : Thou lovest neither thy Savior nor the brethren. I would therefore counsel every one to participate in the Missionary cause, not for the sake of Missions alone, but for his own sake,—because there is a blessing connected therewith, and the time may come when the Savior will say to you after the manner in which He speaks in Matth. 25, 35 : “I was without the word of God, and you brought it unto me.” Not long since I learned a lesson upon this point from a poor woman, and I have not got over it yet. I related something to her about our missions amongst the heathen, when after a little, she went and fetched me a quarter of a dollar for the heathen missions ; knowing in what needy circumstances she was, I refused to take it ; she however insisted upon my accepting it ; I told her that if she would only

keep it until she was able to give it, I would then take it; but she replied: "If I wait till I am able, I shall never be able,—and I am desirous of doing something too."

Now, dear brother, in this faith we have done what we could; and although this cannot be said of all, it can still be said of some. We have met regularly on the first Monday of each month (for so we were accustomed to do in Germany), read the reports of the Missions amongst the heathen, prayed to our dear Lord, that He would protect His messengers in heathen lands, and crown their testimony with blessing and success, and do not doubt but that our "prayers have come up for a memorial before God." We took up a collection, too, after every one of these meetings, for the benefit of the missions amongst the heathen, by which means we this year realized the sum of twenty-three dollars, fifteen dollars of which I herewith transmit to the mission agency through you, having sent you the other eight dollars last summer already. It is not much, it is true, but yet it is something. Of course we have no rich members amongst us; we are poor and few in number, yet we would fain contribute, though it be but a small stone, to the walls of Jerusalem; for we love Zion, and desire that she might be built. Neither can we help confessing that such missionary meetings were a great blessing to our own souls. Ah, how does our faith rejoice, when we hear that brethren and sisters are daily being born unto our dear Savior, yea, and shall continue to be born as the dew of the morning. How could we pray each Sunday, "O praise the Lord all ye heathen; praise Him all ye nations," and yet not lay our hand to the work of bringing the sweet gospel of peace unto them, that they might extol and praise him? Who can love Jerusalem, and not assist in building up her walls, which, as it is, are so greatly rent?

Concerning the mission under my charge, I have not many particulars to relate. Our strength is small, but we have open doors and open hearts, too. When we would labor for the kingdom of Christ at large, we have a great field before us here; but if we wish to work for our own church, then our sphere of labor becomes very small. By those who seek their christianity in forms, we are regarded as a sect not possessed of the true doctrine, and even after we have convinced them of the contrary, we still have not their form and name. Such, on the other hand as love the Lord Jesus in truth, are one with us and extend to us the hand of brotherhood. I continue to labor as heretofore; every day I go amongst the emigrants, once a month I visit the Germans in prison, I distribute as many tracts as I can, and make calls to the sick and dying. There are so many doors of usefulness opened unto me, that I have both hands full. O! that I were only more faithful! Daily do I beseech the Lord that He would not withhold his blessing from this work on account of my un-

faithfulness. But again I know, too, that my Lord is with me ; I can plainly feel in my wanderings that He is present, and does not leave his poor servant alone. Though the fruit of my activity can not be perceived by the natural eye, yet our faithful Lord permits me now and then, (for my encouragement) to discover that my labor is not altogether in vain. Oh ! that we were a faithful, praying, and in all respects obedient, people : then would He bless us abundantly ; for, although we by our own strength can do nothing, yet the growth of Christ's kingdom upon earth is proportionate to the activity of the Christian Church.

Dear Brethren, pray for us, also : we are willing to carry on the Lord's work, amidst reproach and poverty ; we know that it is not for nought, though He often conceals it from our sight, in order to "preserve us from the unhappy desire of becoming great." Br. Rondthaler will ere long, I hope, give you a more detailed account of our mission here. Salute all dear brethren and sisters in the Lord, and receive my hearty salutations for yourself from your humble brother in Christ,

H. GAPP.

BR. BARSTOW writes from COATESVILLE, Ind., under date of
December 31st, 1852.

We are still in the cabin, and expect to be till next Spring—three dismal, miry miles from Post-office, store, and blacksmith's shop. The cabin is cold and without repairs, which we don't feel able to make ; is a place of suffering, and, in cloudy days, of darkness.

Our daily prayer is, that "patience may have her perfect work"—that we may be "wise as serpents and harmless as doves"—and yet firm and uncompromising in the discharge of duty after it is made clear to us what duty is."

We feel like renewing the oft-repeated request, "Brethren pray for us."

REVIEW

OF THE UNITED BRETHREN'S CONGREGATION IN CAMDEN
VALLEY, EAST SALEM, WASHINGTON Co., N. Y.
FOR THE YEAR 1852.

BRETHREN AND SISTERS IN THE LORD.—Again has our kind and merciful Father in Heaven, supported, guided, and preserved us through another year. Calling to mind at an hour like the present all His past, gracious dealings with us, surely every heart should be filled with praise, for the trying, as well as less afflictive mercies which have, in one way or another been laid upon us

for our spiritual good. While some of us have, according to external appearances, dwelt in one continued sunshine of happiness and prosperity, others have experienced the gloom of sadness and grief, when the dark clouds of affliction enveloped them for a season. But the heart knoweth its own bitterness, and therefore well for all, if we can this day, rejoice in the Lord, having obtained from Him that peace of mind which passeth all understanding.

As regards temporal things, we entered this year well provided by a kind Providence, who foresaw the long and trying winter months, which prolonged their unwonted cold, in an unusual manner, so that the earth lay shrouded in a mantle of snow for five months, during which we also had degrees of cold, that seemed to have transported us into the midst of a polar winter.* It was therefore with gladsome hearts that we hailed the bright sunshine of spring, before which the frozen earth yielded reluctantly; and the refreshing showers of heaven watered the fields and the husbandman could soon prepare the ground, and scatter the seed, in expectation of the promised harvest. But our faith was to be tried; and the summer, though short, brought with it days whose heat could compare with that of more southern regions;† and also a drought, which continued for such a length of time, that many perennial springs were dried; and the sky seemed like brass overhead, though often overcast with clouds which we in vain hoped would pour upon us the long wished for rains. In consequence our fears increased,—and the lowing of the cattle, as well as the bleating of the flocks, united with the prayers of men, for the lifesustaining water, which but here and there trickled in tiny streamlets from the mountain sides. But the Lord, “who is righteous in all His ways, and holy in all his works” did in His good time, satisfy this our desire; and also gave us the time for ingathering; and though our harvest was not so abundant, as at other seasons,—though our barns are not so well filled with provender as they have been,—God has given us sufficient;—our weak faith has been graciously checked; and the Lord’s faithfulness stands forth, as ever, for our implicit confidence, in the bright characters of that goodness of His which has crowned another year. Wherefore, “give thanks unto the Lord, for He is good, and let all flesh bless His holy name for ever and ever.”

As regards the religious state of our small congregation, and the community around us, there is much, for which to praise the Lord, and much for which to accuse ourselves in deep shame and abasement. Almost without intermission have we been able to wait upon the Lord on His own hallowed Days. At other times also have we met in His courts to humble ourselves before Him,

* On January 20th, the Mercury according to Fahrenheit was 22° below Zero.

† The Mercury was frequently as high as 90° and 100°, in July and August.

and to render thanksgivings for the blessings of His grace and providence. During the Season of Lent, we devoted our Wednesday Evening Discourses to the special consideration of the different words, or sentences, spoken by the Savior while on the cross. On March 14th we held the Third Anniversary of our Auxiliary Home Mission Society, on which occasion an appropriate Sermon was delivered by the Rev. Mr. Eldridge, of the Baptist Church, (Shushan). On Whit Sunday (May 30th) the Bible and Tract cause was more especially laid before us; and on August 22d that of Foreign Missions, at both which times suitable services were held, to create a deeper interest, if possible, in behalf of these noble Institutions, which, going hand in hand are destined to evangelize the world. On Thursday, Nov. 25th, we observed Thanksgiving Day, and had one public service. At five different times we have assembled around the Table of the Lord, and partaken of that spiritual repast, instituted for the special nourishment and strengthening of the faith of God's people. Of additional services, we have had one infant baptism, one marriage, and one funeral; the last that of the only person, within our circle, who has departed during the last twelve months.

We re-opened our Sunday School on the 2d of May, and a fortnight after, began a new S. S. in the West Sandgate (Vt.) School House, (about two miles distant,) both of which have, more or less given much encouragement to all interested in them. On Wednesday, Nov. 3d, we had our S. S. celebration, which took place in our Church, and afforded an instructive entertainment and pleasant interview for all present. During the past year we have circulated sixty copies of the Child's Paper, and many Tracts—as well as provided additional Books for the Libraries of our two Sunday Schools, and we trust that the good influence thereof, will prove of lasting benefit to our scholars, and be one means under the divine blessing, of bringing about their conversion, and the salvation of their souls.

The whole number of public services at which we have been enabled to officiate during another year, has been upwards of one hundred—and may the Lord grant that they have not been in vain to ourself and to our hearers. And God forbid that while preaching to others, we or any of His ministering servants, should become castaways. The small number of our Communicant members has received several additions, by the removal into our neighborhood of a family from one of our sister congregations.

However much we hoped that some of the young persons who have very regularly attended the services of our church and whose serious deportment in general, made a favorable impression on our mind,—would feel and express a desire to make a profession of religion, and unite with us as members of a truly evangelical branch of the Church of Christ,—this has not yet taken

place. May the Lord therefore so work upon such souls by His Word and Spirit, that they will soon step forward and assume His name and cause, and cast in their lot with His people.

Whatever of a religious feeling may have at times pervaded our community, it was certainly painful, at one period to think that the pernicious and antisciptural principles of some of the very worst features of fanatical imposture, (spirit-rappers), should find even the least degree of encouragement among us. But as the agents of this work of darkness seem to have outwitted themselves, we trust that henceforth they and their deluding principles, with all similar doctrines that tend to deceive men and drown their souls in perdition, will be cast out from among us, as a part and parcel of those dangerous heresies which the Apostle tells us false teachers shall privily declare, to the swift destruction of all their deluded followers.

Though so oft repeated, we must again, at this hour exhort and urge all to make that proper use of the means of grace which they possess that they shall prove to them saviors of life unto life, and not of death unto death. Let all, daily search the Scriptures, regularly attend the House of Worship on the Lord's Day, and whenever opportunities offer at other times; and lift up the voice of prayer and supplication, not only at the opening and closing of every day, but strive to possess that spirit of prayer, which should at all times be our vital breath, our native air.

EDWARD H. REICHEL.

COMMUNICATION.

We have with much interest and concern read the report of the Ministers' Conference, and along with others, sympathise much with them in their efforts, in searching out the cause of the unfourishing condition of our beloved Church. While the motives that called for this meeting were highly meritorious, we feel that the consideration of this momentous subject should not be confined to the clerical branch of the Brethren's *family*, but that all parts of it, having a deep interest in the matter, have a right and duty to perform in its discussion. It is therefore that we desire to express ourselves, upon some points at least, that were examined during the late conference.

We observe that the question as to "what is the peculiar Mission of the Brethren's Church in this country," was a prominent subject of discussion. Can this Church have received a different commission from any other true and evangelical Church of Christ? Did Christ establish more than one guide, rule, and law,—more than one religion? The Gospel scheme has but one end and aim, the salvation of mankind; therefore every step that conducts to that grand object, is the Mission of the Church.—

And it follows, that the more earnest and zealous we are in taking those steps, the more closely shall the Church fulfil the lofty Mission and trust assigned to it. The drooping state of the Church, the inadequate fruits discernable from the labors in this country of a past century, are abashing evidence, that these steps and means for the advancement of the Cause of Christ, have in a great degree, been neglected.—True, it is argued, that our institutions are peculiar and do not admit of great numbers or of a wide extension. If this be true, if that glorious gospel light, that I trust is hidden within this small circle and so smothered even there, that the light burns dim and cheerless to those favored to sit around it; are such institutions any longer of value? are they worth preserving?—Can they not be replaced by those of a more heavenly savor? of a more expansive and generous nature? and which, like the love of Jesus, would clasp the whole world in its genial, wide embrace?

In connection with this, is it not worthy of consideration, whether or no, from accident and habit, matters vital to all, and in which all should take an interest and a share, have not been left to, or imposed too exclusively upon, the Clerical brethren.—The Bible bears conclusive evidence, that *all* may take a share in the extension of Christ's Kingdom. In Romans, chap. 16, we find that the work of the gospel and the dissemination of the knowledge of Christ was not confined to the Apostles—men and women in ordinary occupations of life, labored "commendably" in His cause. Phebe was "servant of the Church" and "succoured many"—Priscilla and Aquilla were Paul's helpers in Christ Jesus—Mary, Andronicus and Junia, were "of note among the Apostles"—Urbane and Stachys, Appelles, Herodeon and Narcissus, Tryphana and Tryphosa "labored in the Lord" &c. And in the experience of our own Church in its disensions, has it not frequently been revived and restored in times past, to renewed zeal, energy and increase by the pious activity of private individuals, and would not reflection bring the names of many such as encouraging examples to us?

And if we look abroad among other christian denominations, are not those found to be the most zealous, energetic and flourishing, where the lay-members are the most actively employed? In those bodies we find deep piety, self-denial and spiritual grace—we find in them that life in Christ, which we often assume as peculiarly characteristic of our own.—

We rarely see in a society thus constituted, a continual falling off amongst its members—their activity makes them an essential part of the body from which they will not be separated. And this is a great source of life and encouragement to their ministry.—Aided by this earnest and sympathetic band, they are powerful for good—they inspire them with the requisite confidence and

ability to achieve great advances in their Master's cause.—Next to the strength derived from Christ, the laity is the chief source of support to the ministry, and without their co-operation, it is at best but a head without a body—a company of officers without a soldiery to make their designs effectual.—Arouse private individuals from a state of passiveness to one of activity—give them confidence, urge them to take a share in church-affairs—accomplish this, and we shall no longer have to mourn over a languishing and declining church.

The laity too are a conservative body and have an interest in the church of a less interested nature than the clergy. Human beings are by nature selfish, seeking their own aggrandizement, and this common failing of humanity appears in the Church, as well as in the world. All experience and history prove, that a clerical body without the conservative influence of a laity, are too apt to cherish its own welfare and power, to the detriment of the Church's interest. The lay-influence forms the strongest safe-guard and bulwark against this tendency of human nature.

It is said that the "ministers' conferences" are not of a legislative character. If this be granted, still may not that which is tantamount to it grow out of them? For in these assemblies matters of vital importance are discussed, and conclusions more or less arrived at by that body which has always been the most fully represented, and which have had the majority in all legislative councils. Consequently when the day for action arrives its members have determined what course they will pursue; while the lay brethren, who have not had the advantage of previous deliberation and interchange of thought will be unprepared and incapable of taking a share, understandingly, in the acts and transactions of the body, so that an essential ingredient for good, will, to all intents and purposes, be discarded from the Church's councils. Besides, the congregations are far apart, and have so little intercourse with each other, that they are not, like the clergy, prepared to act together. They have not either, like other denominations, the means of communication, and of the expression of their opinions through a church paper. For all practical purposes their influence is a nullity. It is a singular anomaly, that while no other christian body of clergy profess to be raised so few degrees above their flocks, there are not many others where private influence and weight is so feeble and so little exercised. This in itself is a sufficient cause for decline and degeneracy in any church.

We are happy to observe that the family feature of brotherhood prevailing among us was pointedly acknowledged by one member of the late conference when he remarked "that we call ourselves brethren, and we are such in a special degree." The Brethren's Church is a great family in which one member is equal to another, where there is no marked distinction between the clergy and laity."

The above considerations lead to the conclusion that all interests should have a due representation in all ecclesiastical conferences, that as the aim of all such assemblies should be for the welfare of the whole body of the Church, every part of that body should perform its functions and have its legitimate influence and representation.

A. B. C.

ON FOLLOWING THE LORD FULLY.

True humility is a sweet and blessed grace. It is the product of Almighty power. How calm is the humble soul! Whilst storms and tempests rage with unrelenting fury amongst the proud and haughty of mankind; a serene and lovely sky smiles over those, who are clothed with humility. To promote this desirable state of heart, it is very useful to study those characters, on which infinite truth has stamped a worth, which revolving ages cannot diminish nor impair. Such are Enoch, Noah, Abraham, Job, David, Daniel, and many others who shine like stars in the book of God.

We cannot but be struck whilst taking this survey with the blessed testimony, which God gave to Caleb, Num. 14, 24. He is there said to be a man "of another spirit" from the unbelieving Israelites around him, and "to have followed the Lord fully," at a time when a most awful defection took place amongst the professed people of God.

To follow the Lord fully, is indeed a great work; and yet, nothing less than this will bring us to Heaven. The work is the Lord's. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

To follow the Lord fully, I must have a lively faith in the promises of God made to me in Jesus Christ; I must experience the love of God, shed abroad in my heart through the Holy Ghost given unto me; I must have a good hope through grace, a hope full of immortality: I must feel the sweet drawings of the Spirit, uniting me closer to Jesus in heart and affection. I must renounce all self-dependant, and all creature dependance: I must renounce both my sins and my own supposed righteousness: I must quit the flattering vanities of the world, and labor to subdue the lusts of the flesh: I must be willing to bear the cross, to deny myself, and to do anything for Christ: I must submit to the righteousness of God: yea, esteem it so inestimably precious, as to count all things else in comparison of it, but dung and dross: I must have my will swallowed up in the holy, sovereign will of God; I must

lie passive in His hand, whilst actively engaged in his service, being ever desirous, with childlike simplicity, to do and suffer at all times, and in all places, the will of my heavenly Father. If this be to follow the Lord fully, then, O my soul, lie prostrate at his feet in shame and confusion of face.

God will not accept of a divided heart. To follow him fully, I must follow him only. The language of the church is: "Other lords besides thee have had dominion over me; but by thee only, will I make mention of thy name." "Whom have I in heaven but thee, and there is none upon earth I desire besides thee." "The Lord is my portion, saith my soul." O that this may be the language of my heart! I can never know true peace, till Jesus reign the unrivalled Sovereign of my affections. Blessed Savior! be thou my only Savior. Let me not trust in any thing but thee. Let me love nothing but thee, or for thy sake. May I love thee supremely, and love all thy people, because they belong to thee.

To follow the Lord fully, I must follow him at all times; not only when the sun shines, but when the tempest lours. This often puts faith and love to the severest trial, when the line of duty runs through rugged paths and hostile foes. Yet, if I draw back in the day of trouble, I cannot follow the Lord fully. I must not choose my path, but "run with patience the race which is set before me." I must still keep in the narrow way, however few there be who walk in it, or however unfashionable this path may be, amongst the rich and learned of the earth; ever remembering that the promise of eternal life is made to those only who are found in the King's high way of holiness. If through fear of men, or love of ease, I deviate into bye-paths and crooked ways, to avoid the difficulties of the road, I shall assuredly find them multiply upon me, without one sustaining promise; for, thus saith the Lord, "If any man draw back, my soul shall have no pleasure in him."

The entire surrender of the heart to God, is the work of the Spirit; for, "a man can receive nothing, except it be given him from heaven." Nothing short of this will bring us to glory.—Nothing short of this can give true assurance, peace, and joy. I can never taste the real comforts of religion, till I follow the Lord fully.

But how great is the happiness of the true follower of Jesus. His sins are blotted out. His soul is beautified with salvation. He has no double aims. All his intentions are simple and single; his one desire is to promote the glory of his God and Savior. His heart is the abode of peace. His house the dwelling-place of joy and gladness. He has his conflicts, and he has his comforts. He has his sorrow, and he has his support. God is his Father. Angels minister to him, and all things work together for

his good, He may be hated of men, but he is beloved of God. He may have to pass through deep waters, but underneath are everlasting arms. He may often groan being burdened, but in heaven all his tears shall be wiped away. He shall there follow the Lamb whithersoever he goeth. He shall there experience the eternal blessedness of that glorious promise : " He that overcometh, shall inherit all things : I will be his God and he shall be my Son."

O blest Redeemer, fill my soul
With love and grace divine :
Subdue the power of ev'ry sin,
And make me wholly thine.

In thee, oh Christ, may I be found,
From every blemish free :
Though vile and worthless in myself,
Yet all complete in thee.

Oh ! send thy Holy Spirit, Lord,
In larger portions down
To witness with my waiting heart,
And seal me for thine own.

May holiness my life adorn,
May all my soul be love ;
May ev'ry wish be formed by thee,
And placed on things above.

Thus will a holy evidence
Confirm that I am thine :
And faith, by works made manifest,
Shall prove the work divine.

"Commune with your own heart." Psalm 4. 4.

"Jesus went up into a mountain to pray." Matth. 14. 23.

"My meditation of him shall be sweet." Psalm 104. 34.

OBITUARY.

1. Br. John Renatus Schmidt, former Missionary among the Indians, departed this life at Salem, N. C., Dec. 16th 1852, in the 69th year of his age.

2. Early on the morning of the 19th of January, br. William Henry Van Vleck, bishop of the Brethren's Church, and Senior Pastor of the Bethlehem Congregation, was suddenly called to his rest in the 63d year of his age.

In the removal of this faithful servant of our Lord, the American Branch of the Brethren's Unity has been deprived of one of her most endeared and gifted members: and it only needs this announcement of his death to call forth one universal feeling of regret at our Church's loss. His eulogy is already written in the heart of every one that truly knew him, and we therefore forbear from multiplying words in his praise.

"Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance." Ps. 112. 6.

CONTRIBUTIONS TO FOREIGN MISSIONS. — Eratum: Lancaster	
Miss. collection in January number for \$20 read	26 30
Miss. collection in Nazareth in October 1852,	16 11
proceeds of a miss. fair in Litiz Boarding School	10 —
collections in Phila., through br. P. H. Gapp.	15 —
donation of br. Nath. Blickensderfer, Erie, Pa.	50 —
donation of a friend in Newport R. I., per br. Seidel.	1 —

CONTRIBUTIONS TO MINISTERS' AID SOCIETY. —	
Donation of a friend in Newport R. I. per br. Seidel	14 —
" " Camden, N. Y., per br. E. Reichel	2 —

CONTRIBUTIONS TO HOME MISSIONS. — Rec'd Subscriptions and Donations from York Aux. Society and friends to the Home Miss. cause, per Br. S. Reinke		\$ 43 —
Rec'd. donation from G. A. Heckert, of York per same	1 —	
" " " Little Girls' Sunday School at Bethlehem	10 —	
" " " a brother in Bethlehem	5 —	
" " " Jno. Fahs, farmer, York,	2 —	
" " " a Gentleman per Sr. Connelly,	1 50	
" additional receipts from last years' Fair of Ladies of Bethlehem,	12 87½	
" contribution from Camden Aux. Soc., in part,	10 —	
" donation of Moravian Female Sewing Society at Lancaster	60 —	

SUBSCRIPTIONS RECEIVED IN JANUARY.

New York.—Abr B Clark, \$20. Mr Thomaë, 1851 '52 '53.
Ohio.—David Fishel.

York.—Miss Louise Miller, Sarah Boring, Mrs E Smyser, Mrs P Small, Cath Kraber, M Himes, Ellen Parkhurst, Anna Weiser, Benj H Weiser, Henry Latimer, Henry Lanius, Samuel Rudy.

Hope.—Th C Lueders, Th L Lueders, John Essex, '53, Abr Buttner, Joseph Reed, David Reed, Elijah Houser, Mrs Melinda Weinland.

Iowa.—H M'Coy.

Nazareth.—Rev Th Hoffeditz, Chr Leibfried, Dr Ph Walter, '53, J F Beck, Miss E Daniel, Th Clewell, for '51 and '52.

Graceham.—Mrs Maria Suess, Rev A Reinke.

Salem (N C) Subscribers, \$30. 1853.

Ind.—Mr Philips, '53.

Canal Dover.—Miss Delia Kellen, J J Deardorff. '53.

Bethlehem.—Miss E Ricksecker, M Conelly, Maria Smith, E Lilliendahl, Mrs N Bagge, Mrs Hartman, Henry Luckenbach, J Oerter for L Oerter, C A Luckenbach, '52 and '53, Rev Sylv Wolle, \$11., Val Rau, Simon Rau, J T Borhek, Ch Knauss, J F Rauch. Miss Connelly for Mrs DeFrance and Wm. Horstman.

Lebanon.—J Scherzer.

Camden.—Mrs M'Nish, Levi Gray, Wm Gray, H Horton, Rev Ed Reichel.

Staten Island.—Mrs E Vanderbilt, Ann Lake, Sarah Burbank, Mary Swaim, James Coyne, John Wood, Capt Wm Cole.

Rhode Island.—James A Green, for 17 Subscribers, \$17.

THE Moravian Church Miscellany.

NO. 3.

MARCH, 1853.

VOL. 4.

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BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

*Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem ;
Also : to Revd. David Bigler, No. 522 Houston st. N. York, and to
Revd. Edw. Rondthaler, No. 74 Race st. Phila.; Lancaster,
or at the Brethren's Establishments at Nazareth,
Lititz, etc., Penna.; and Salem, N. Carolina.*

ONE DOLLAR A YEAR.

JULIUS W. HELD, PRINTER, BETHLEHEM, PA.

Louis Wille

CONTRIBUTIONS IN 1852 AT SALEM, N. C.,

a., MISSIONS AMONG THE HEATHEN, or FOREIGN MISSIONS.

By the Society for the furtherance of the Gospel,	110 —
semi-annual collections at Salem,	115 73
“ “ “ “ Bethania	6 03
“ “ “ “ Friedberg	3 31
Young Men's Missionary Society	47 —
Female Missionary Society	120 —
Juvenile Sewing Society	9 —

b., HOME MISSIONS.

By Salem Home Mission Society	275 48
Individual donations	250 —
Young Ladies Sewing Society	67 —
Juvenile Sewing Society	87 —

Received by Rev. Charles F. Seidel, \$12, being a collection made at Friedberg, N. C. through the Rev. F. Hagen for the new Moravian Church in Hendricks co. Ia.

THE

Moravian Church Miscellany.

NO. 3.

MARCH, 1853.

VOL. 4.

JOURNAL

OF BR. JACOBSON'S VISIT TO THE CONGREGATIONS IN OHIO AND INDIANA.

[Continued from page 388.]

NOT many hours after parting with my dear travelling companion, br. Seidel, at Cleveland, I found myself rushing up the valley of the Cayahoga, which divides Ohio-City from Cleveland, on my way to our Indiana congregations. The most expeditious route lies by Cincinnati and Madison in Indiana; a remarkably good railroad runs through the heart of the State of Ohio from Cleveland to Cincinnati; the distance of 253 miles is passed over in about 12 hours, including many stoppages. The cars are fitted up with the usual elegance and conveniences, and were crowded with passengers. After leaving the neighborhood of Cleveland, we passed through a part of the state which had the appearance of a newly settled country, clearings and "deadenings" and primitive loghouses alternating with long tracts of wild woodland, where the extraordinary quantities of *Eupatorium perfoliatum* with their clusters of deep red flowrets, and large beds of *Lobelia cardinalis* with their scarlet flowers, made the comparative desert blossom like a rose. The many larger and smaller towns, which we passed and stopped at in the course of the day, almost without exception bore evident marks of rapid progress; the appearance of the extensive fields of wheat and Indian corn testified to the fertility of the soil, and together with the numerous herds of horned cattle, sheep and other stock, and the comfortable though plain houses with all the appurtenances and conveniences of a complete farm, gave ample evidence, that the high reputation of the state for natural advantages is well founded.

At about 11 o'clock in the night we reached Cincinnati without any accident, except running into a baggage car, which had been left on the track; no injury, however, was sustained by our train.

The following morning at 11 o'clock I took passage on one of

the elegant packet-boats to Madison, which leave daily at noon. It strikes one at first sight, that not a sail is to be seen on the river, while a hundred steamboat chimneys in close array along the wharf take the place of the forest of masts in a sea-port. The river was very low at this time, and the passage intricate between the many sand banks, which sometimes appeared to stretch quite across the river, until on closer approach a very narrow passage opened near one of the shores ; with great difficulty we passed a boat aground. The Ohio shore for a considerable distance is rather tame, while the Kentucky shore presents a succession of forest-covered hills and valleys, exhibiting, as the sun declined in the heavens, most beautiful alternations between strong lights and deep shades. Many farms, charming country seats, the green lawns in front of the mansions often sloping down to the water's edge, and occasionally a small town unfolded to the eye of the traveller an everchanging tableau of romantic scenery. Soon after 2 o'clock we passed North Bend. Many of the passengers gazed in silence on the spot, which called up reminiscences of the lamented Harrison. The Monument over his grave can be descried on an elevated site under the shade of noble trees, but his residence is hidden from view by the high and hilly banks of the river. One of the most beautiful spots on the Ohio side is Aurora, nestled among high hills, houses and country-seats being scattered along their slopes in every direction.

Our boat reached its place of destination, Madison, at about 11 o'clock at night. The cars for Columbus not leaving before 7 o'clock the next morning, the passengers remain on board during the night, nor do they leave in the morning before they have partaken of a plentiful breakfast. Madison is a thriving town ; it lies in a valley or plain several miles wide on the river shore, narrowing towards the hills behind. Soon after leaving the depot, we found ourselves slowly and laboriously ascending an inclined plane of several miles, partly between perpendicular walls of solid rock of some 50 or 60 feet in height, through which a passage for the cars had been cut. As we rose the country beneath opened gradually to our view in its diversified beauty. After a short delay at the top, we proceeded at a rapid rate through well cultivated farms ; the large fields of Indian corn of the height of 10 or 12 feet, substantial farmhouses, the size of the trees that fringed the fields, all gave unmistakable indications of the uncommon richness of the soil. By and by the farms ceased, and we rushed through a wild heavy-timbered country, until we reached the neighborhood of Columbus, from which our congregation of Hope is about 12 miles distant. Here you leave the Cars, which proceed to Indianapolis. Hiring a private conveyance, I soon was on my way to Hope ; the road at this season of the year was very good, and I greatly enjoyed the ride through the majestic forest, whose deep

shade and fresh green afforded a very acceptable relief from the burning rays of the sun. About 5 o'clock, as we emerged from the last strip of woods, on a slight elevation, Hope, with its regularly built houses, many of them painted white and lighted up by the rays of the evening sun, unexpectedly burst on our view, while close upon our left the church and parsonage, with their open green lawn in front and large forest-trees for a background, arrested our attention and our movements. I soon found myself most cordially welcome under the hospitable roof of our dear br. and sr. Clauder, and more than two weeks passed but too rapidly in the midst of this dear family, and of the congregation, the time being fully occupied with visiting our brethren and sisters in town and in the neighborhood, and enjoying their affectionate hospitality.

I could hardly realize the fact, that not much more than 20 years ago the first tree was felled for the first house in town, in the then wilderness. The commencement of this congregation in 1830, in several of its features, calls to mind the beginning of Herrnhut on the 17th of June 1722, and the first tenement being sufficiently advanced for the occasion on that day in 1830, this memorial day was celebrated for the first time as the Anniversary of Hope, with great solemnity. Through the untiring exertions of br. Martin Hauser, the Western pioneer of the Brethren's Church, under many difficulties, through which nothing but an unshaken reliance upon divine aid could have carried him, under the blessing of the Lord a congregation was established. Thirty three souls, viz : 12 adults of 21 children and youth formed the nucleus of this community, which has since grown to about 400 members.

The greater number of them have moved here from Wachovia in North Carolina, in order to improve their outward condition, exchanging worn out farms for a soil of great fertility. The Hawpatch, near which Hope is situated, is well known to be one of the richest sections of Indiana. Great must have been the labor and perseverance of the first settlers in clearing the ground of its heavy timber ; and besides the hard labor, they had to pass through many discouraging seasons, especially on account of fevers of various kinds, incident to a new country. But all these difficulties have been overcome. Hope and its environs are now quite healthy ; the fields yield a plentiful reward for the labor bestowed upon them, there is a ready market for their produce and live stock, and no want of the circulating medium. Railroad facilities will very soon be brought into the immediate neighborhood. While the abundance of the comforts of life and the favorable prospects of increased prosperity for the future are gratefully acknowledged, I am well convinced, that their connection with the Brethren's Church and the spiritual advantages and blessings flow-

ing therefrom are also highly appreciated by the generality of the members, so much the more as the earliest settlers had been deprived of them for years.

On three successive Sundays, I was permitted to address a numerous and attentive audience in our church; and tho' on one of these days a much frequented camp-meeting of the Methodists was held at the distance of a few miles, no diminution in the attendance was perceptible. The Sunday-school is in a flourishing condition. I found the church filled with children, which is invariably the case, unless the roads are impassable. Sunday the 29th of August being the day set apart for Enon, I accompanied br. Clauder to that station, where he regularly preaches every two weeks, alternately in the morning and afternoon, and addressed the numerous assembly, that had met there. As this was the only visit, time permitted me to pay to this little congregation, my acquaintance with its members is but limited. They love their church and their connexion with the Brethren, and have latterly gone to considerable expense in beautifying the church-building and premises, and providing it with a well-toned Melodion. On Tuesday the 31st of August, at seven in the morning, br. Clauder and myself set out on a visit to our brethren in Hendricks county, between eighty and ninety miles from Hope, by way of Columbus and Indianapolis. The cars run daily as far west as Terre-haute, on the borders of Illinois; we however left them at Coatesville or New Milford, a small town of recent origin, but which will probably in a short time become a place of some note, as it is expected to be a regular depot and breakfasting-place. Our brethren live at a distance of about three miles from this place. Here we met br. Barstow, who had been expecting us. We were soon seated in his buggy, and after a pleasant ride, in part on a rather indistinct road through the woods, we arrived at an humble but comfortable looking loghouse, which proved to be the present parsonage, and where we were most cordially received by sr. Barstow. The pleasant weather, the soft air, the solitude and calmness of the surrounding forest, in contrast with the bustle of the busy thoroughfares of life, which we had just left behind, together with the comforts of the well ordered dwelling, that had received us, and the air of peace and contentment within, all conspired to create the most agreeable sensations. At twilight the brn. and srs. Philipps and Spach joined our happy circle, and after spending some time in profitable conversation, we closed the evening with reading a portion of the Scriptures, singing and prayer, in which br. Clauder led. Some time after breakfast the next morning, the before-mentioned brethren brought horses, and we rode together to the spot, where the new church and parsonage are to be erected. The graveyard, which is laid off immediately in the rear, had already been consecrated by the burial of a little infant, a child of

br. Spach, a few weeks ago. We found the building lot cleared of the heavy timber, and some of the building materials were on the spot; it is hoped, that the parsonage may be habitable by the end of the year, and the Church finished early next summer. The locality is well selected; on a slight elevation, not many hundred yards from the railroad and Coatesville, and when the intervening woods shall have been removed, the buildings will present and command a fine view. Three acres were bought by the brn. Philips and Spach, who with their families at present form the embryo of the congregation, and they, with the aid of a small collection, intend to defray the expenses of the building, and in a great measure to support their minister. Animated by their love of the church, in which they have been led to their Savior, and found that peace, which the world cannot give or take away, supported by a firm conviction, that the Lord looks down with favor upon their sincere endeavors, here to plant a scion of that church, as a beacon to direct others to the same source of happiness and peace, they bear up undismayed under many trying discouragements. They are upheld by the example of their minister and his wife, who continue to labor with unabated zeal and cheerfulness in this field, which naturally involves many sacrifices. Br. Barstow faithfully attends to the different stations, some at a considerable distance, at which he preaches with acceptance. Will such faith and self-sacrificing zeal go unrewarded? While we sat in council on some logs deliberating on the matter before us, we were again strongly reminded of some incidents at the commencement of Herrnhut, and of the power of Him, who "calleth the things, which be not, as though they were."

In the course of the afternoon we walked over to br. Spach's, about a mile distant, under whose hospitable roof we spent the remainder of the day. Towards evening some members of the other families collected there to enjoy a social hour, and we closed the day in the same manner as on the previous evening. The next day after breakfast we repaired to br. Philipp's residence and enjoyed its liberal hospitality. After dinner we all walked over to a solitary loghouse in the woods, built for a schoolhouse, where on short notice a respectable number of people had collected, who for two hours attentively listened to our discourses. May the blessing of the Lord have accompanied the word spoken to the edification of the hearers. The rest of the day we spent at br. Philipp's house, where again in the company of br. and sr. Spach we enjoyed a social, and we may hope a profitable evening, at the close of which we once more knelt down and commended in prayer these dear brn. and srs. and their cause to the protecting care of our Lord and Head.

Early the next morning the brethren accompanied us to the railroad station at Coatesville. A few minutes after our arrival,

the shrill whistle announced the approach of the train from Terre Haute to Indianapolis ; we took an affectionate leave and were soon hurried out of sight, but our thoughts and feelings lingered long with that little band, and many a silent prayer went up to the throne of grace in their behalf.

We arrived at Indianapolis at 11 o'clock ; an hour later we left in the cars for Columbus with the expectation of reaching our home in good time, but upon approaching the town of Franklin, about midway between Indianapolis and Columbus, our movements were suddenly arrested by a collision with a burden train, and it was six o'clock in the evening before we were again in motion. Only two persons were injured, the mail-agent, who was in the forward car, rather severely, and the engineer, who leaping out at the moment of contact, was somewhat bruised by the fall ; the fireman, who remained on the engine, escaped without the least injury. Fortunately the burden train was backing at the time, and having been seen by our engineer almost half a mile before, the wheels of our cars had been firmly locked. But for this and for the precaution of placing two baggage cars in advance of the passenger cars, the consequences would probably have been very disastrous, especially as, being behind our time, we were going at a rapid rate, and were just then descending a so-called grade or slightly inclined plane. The shock was, however, severe enough to break up the two baggage cars, by running them into one another, and throwing the engine and one of the passenger-cars off the track—and to demolish several of the stone-laden trucks of the other train : the locomotives were both rendered useless. By means of the telegraph wires, news of the disaster were immediately sent to Indianapolis and Columbus, the latter quieting our friends, who were expecting us at Columbus, at about 2 o'clock, and the former bringing speedy assistance. Notwithstanding the most strenuous and well-directed exertions of the experienced superintendent of the road, with a large posse of his men, it required five hours to clear the track. The sun was near setting, when we again started, and we soon rushed on in complete darkness within and without the cars. At 8 we arrived at Columbus, truly thankful for our providential preservation. The next morning we travelled leisurely home in br. Clauder's conveyance, through the charming forest.

On the 15th of September I met the brethren of the Committee, in order to consult with them on various matters connected with the welfare of the congregation ; which, it was very encouraging to perceive, they have truly at heart. We parted with an assurance, that the bond, which unites us in our Savior, had been renewed and strengthened by this visit. In the evening I for the last time addressed the assembled congregation in the sanctuary,

and recommending this flock once more in prayer to the protecting care of the Shepherd of souls, I took an affectionate leave of the brethren.

On Thursday the 16th of September, on a cool and pleasant morning, I left Hope, accompanied by br. and sr. Clauder, two of their children and the brn. Philipp Bloom and Peter Rothrock. At Columbus we parted. Br. Clauder and his daughter Ann Eliza accompanied me to Madison, the former to proceed to Louisville, on some business connected with the Enon Church, and his daughter to go with me to Bethlehem, where she was to enter the Female Academy as a teacher. We arrived in safety at Madison about 4 o'clock, P. M. The descent of the inclined plane for several miles, before reaching the town, seemed to be rather more hazardous than the ascent; on approaching it, the train stopped, the engine was removed, every part of the cars was carefully examined, the doors thrown open, so as to leave an unobstructed view from one end of the train to the other, guards were placed at every door, who kept a watchful lookout, the passengers were requested not to leave their seats, the wheels were partially locked, and thus we descended by the momentum of the cars, sometimes with considerable velocity. Apparently beyond the application of any human skill or power, we felt ourselves, as it were, borne along by the hand of Providence; a deep silence prevailed among the passengers, until we finally stopped on the level. Having walked down to the landing together, our dear br. Clauder, after bidding a final adieu to his daughter and myself, stepped on board the Sea-gull for Louisville, while we repaired to the Madison-packet for Cincinnati. The boats started about 5 o'clock; it was a lovely evening and we enjoyed the beauty of the river banks for several hours, until night drew its curtain over the scenery. About 3 o'clock in the morning we were awakened by the noise of unloading; supposing we had arrived at Cincinnati, we arose, but found upon inquiry (for everything being shrouded in darkness and a thick fog, we could see nothing beyond the boat,) that we were at Lawrenceburgh, some 25 miles below Cincinnati. On account of the fog, the captain resolved to lay by till daylight, and then we moved but slowly, and only by frequent sounding found the intricate channel. The consequence was, that we arrived at Cincinnati at 8½ A.M. instead of 6 o'clock; the cars for the North of course had left, and we were obliged to remain till the next morning. Fortunately the sun dispersed the fog about 9 o'clock, and we had a fair opportunity of seeing something of this beautiful city, its regular streets, splendid edifices, richly furnished stores, etc. It is pleasantly situated in a broad valley; and from one of the highest points of the surrounding hills, called the Observatory, you have a full view of the City, the river, and Covington and Newport opposite on the Kentucky side.

The next morning we left Cincinnati at a quarter after 6 A. M. for Shelbyville; here we left our train which proceeds to Cleveland, and took passage in the Sandusky and Mansfield train, which brought us in half an hour to the latter place; from here we proceeded by stage to Wooster, where we arrived about an hour after midnight. Wooster is a pretty place and the accommodations were very satisfactory, yet we were rather disappointed in not having been able, on account of the detention on the Ohio river, to reach Canal Dover in time, to spend the Sunday among our brethren. At 8 in the evening the stage left for Dover, which we reached at 3 o'clock in the morning.

After an early breakfast we went in search of br. Holland's residence, which, taking a neat moravian looking steeple for our guide, was easily found. Though we were not expected on that morning, and our arrival evidently caused considerable inconvenience, still we were received with a welcome so cordial, that I relinquished my previous intention of first visiting one of the other congregations, and my companion, contrary to a previous arrangement, was induced to remain here, during the three weeks, which I spent in the Ohio congregations. Br. Holland was still suffering from the effects of a severe attack of typhoid fever, but this did not prevent him from accompanying me every day in my visits to the members of the congregation far and near. I was truly gratified to make the acquaintance of many worthy brethren and sisters and to witness the brotherly spirit prevailing among them. The last day I spent in their midst was Sunday the 26th of Sept., which not only afforded me an opportunity of much friendly intercourse with many individuals, but also of taking an active part in the exercises of the day. These, as usual, opened with the Sunday School; knowing the congregation to be rather small, I was agreeably surprised to find the church completely filled with children, and an adequate number of teachers, not a few of them fathers and mothers of families, devoting themselves to their instruction; in a room of the parsonage, which adjoins the church, I saw an aged mother surrounded by a class of very young children, eagerly listening to her familiar teaching. The school is generally opened by one of the teachers with prayer, it was this time closed with a few remarks by myself at half after 10 o'clock; after a short interval we met for divine service, on which occasion the seats were again well filled with an attentive audience. The singing is accompanied by a Melodion, played by an excellent performer. In the afternoon I had the privilege of spending a blessed hour in the sanctuary with the communicant members, celebrating the Lord's supper; at which, I trust, we all experienced the nearness of our Savior and felt our hearts drawn in love to Him and to one another. Br. Holland keeps a weekly meeting for the Sunday-School teachers, preparatory to the exercises of

the succeeding Sunday, at one of which I was present; he also has a bible-class every week, for a number of young females, which is generally well attended. I was much pleased to witness the spirit of inquiry manifested by the scholars.

Dover lies on the borders of an extensive and fertile plain, on the banks of the beautiful Tuscarawas river, which here, as well as in the neighborhood of Sharon and Gnadenhuetten, winds its romantic course along, and occasionally between, high and wooded hills. On three sides the country presents a succession of such hills, among which a number of our members reside; the inconveniences of the roads, which lead to them, were much relieved by the beautiful views that from time to time opened to us as we rode along, and by the kind reception we everywhere met with.

After the stay of a week in this dear congregation, br. Holland accompanied me on Monday the 27th, to Sharon, about ten miles in a southerly direction from Dover; The road led through New Philadelphia, where several members of the Dover congregation reside, and through the neighborhood of Goshen, formerly one of our Indian mission-stations, many years under the care of the well-known apostle of the Indians, David Zeisberger. We visited the old graveyard, which contains the graves of the brn. Zeisberger and Edwards, and of some children of other missionaries; it is protected by a substantial fence, and these graves are well preserved. The remains of the missionaries are to be removed to Gnadenhuetten, to be placed under a monument, which is to be erected there.

At the Sharon parsonage we were most affectionately received by br. and sr. Wunderling, and I at once felt myself at home with them. Here again I spent about a week in the pleasant employment of forming the acquaintance and enjoying the hospitality of the members of the congregation. They live very much scattered, partly in the broad and very fertile valley of the Tuscarawas, and partly in more contracted valleys, which radiate therefrom in various directions to the distance of four or five miles. The soil is generally well adapted for Indian corn and wheat, and very productive, especially in the river-bottom. Large and well cultivated farms and substantial and well-furnished farm- and dwelling-houses gladden the eye of the beholder in all directions and bear evidence of the wealth of the country and of the thrift of the inhabitants. Something of this pleasing state of things may be attributed to the scarcity of taverns and inns and the absence of the use of ardent spirits, which even without the aid of temperance societies evidently prevails in these parts and in and about Gnadenhuetten (as also in Hope and other places in Indiana, that fell under my observation). During the first part of the week the weather was delightful and the foliage just putting on the first glow of its various autumnal tints, presented a most charming scenery: In the visits which I

made with br. Wunderling and one day, with the faithful steward of the congregation, br. Henry Lehn, we met with more cases of fever than there had been for many years. One young married brother, whom I repeatedly visited, was several times supposed to be at the point of death with typhus fever, and seemed fully prepared for a happy change ; but he has since recovered.

Some important business connected with the interest of the congregation, gave me an opportunity of forming more than a passing acquaintance with the members of the Committee. We met several times, and I found in them judicious, upright and worthy brethren, who have the welfare of their church and the well-being of their pastor truly at heart. On Sunday, I found the old church, at an early hour, well filled with children, collected for Sunday-School, which is conducted with laudable zeal by married, as well as unmarried brethren and sisters, occupying by far the greater part of the morning. After its close, I addressed a numerous and attentive audience in the english and german language, and afterwards presided with much gratification at a congregation-council, met to consult upon some improvements about the parsonage, which were with little difficulty agreed to, and upon proper arrangements for placing an organ in the church, which was then building at New Philadelphia, and which I found to be a well-toned instrument. It is to be hoped, that it may soon find a more suitable tenement.

Before I left, I shared in the joy of br. and sr. Wunderling at the birth of their first child, a little daughter, born on the 6th of October. A few days later the father accompanied me to Gnadenhuetten. In the absence of br. Bachman, in consequence of his attendance at the general Minister's Conference in September, held at Bethlehem, I found a most comfortable and agreeable home at the house of br. and sr. Christian Blickensdoerfer, who kindly introduced me to the greater part of the members of the congregation in town and also to some in the country. The time, which circumstances permitted me to spend in the midst of them, was far too short for my own satisfaction, yet sufficient, to impress me with a very favorable idea of the brotherly spirit and sincere attachment to the Brethren's Church, prevailing among them.

On Sunday the 10th, I officiated in the old church-building, which is soon to be exchanged for a very convenient new church, built in good proportions on an open square, near the centre of the town, from the steeple of which I had an unobstructed view of the lovely town and country. While we were collecting for the morning service, br. Bachman arrived and was welcomed with great cordiality by the brethren, sisters and children present. Here also I found a numerous and well conducted Sunday-School and afterwards a well filled church. In the afternoon I once more went to Sharon, where, according to appointment, I addressed the

congregation in Göttingen, and, at the close, baptized the infant daughter of br. Wunderling.

The succeeding day was spent to a very late hour in visiting, in company with br. Bachman, some of our more distant members. I was surprised at the unevenness of the country; you are obliged to cross steep and long hills in order to reach the valleys in which they live. I made the acquaintance of, and had some profitable conversation with some very worthy brethren and sisters.

Gnadenhuetten has its peculiar attractions for the Moravian antiquary. Besides the vestiges of Beersheba, Schöenbrunn and other former settlements of Indians in the neighborhood, the house in which father Heckewelder lived, while the Indians yet roamed the country, is still occupied at Gnadenhuetten. The site of the Indian village of the last mentioned name, close by the present town, can still be traced; several acres around the spot, where the well-known massacre took place, have been reserved, and are carefully kept from unhallowed intrusion; here a suitable monument will shortly be erected over the collected bones of the slain.

Wednesday the 13th of October, having been set apart for a Laborers' Conference at Canal Dover, which is held three times a year at the three Ohio congregations in succession, I left Gnadenhuetten the day before, in order to avail myself of the kind invitation of Judge Blickensdörfer to Miss Clauder and myself, to accompany him and sr. Blickensdörfer on a visit to Zoar, distant about seven miles. This is a neat, pleasant little town of about 200 inhabitants, who, while they have everything in common, appear to live a very contented life. The systematic order, with which everything is conducted under the superintendence of father Bäumler and three assistants, the air of plenty and comfort, which meets the eye everywhere, is sufficient to account for the attachment of the members of this community to their institutions. The place offers an asylum for such as desire to be removed from the cares and turmoil of the world and still lead a life of useful activity.

About 9 o'clock on the appointed day the ministers of the three congregations and the members of their respective committees, met at the house of br. Holland, who presided at the Conference, which was held in the church. A lively interest was sustained throughout the morning and afternoon-sessions, partly by an interesting relation of some of the transactions in the Ministers' Conference held at Bethlehem, by br. Bachman, who had attended it as a representative of the ministers of the Ohio congregations, and partly by the free discussion of a variety of topics, referring to the welfare of their communities. I was much pleased to observe the brotherly spirit, as well as the perfectly open and unrestrained interchange of sentiment between all present which prevailed, without any infringement on the solemnity of the occasion. At a late hour the meeting closed, and I took an affectionate leave

of the brethren from Gnadenhuetten and Sharon.

Early on the following day, with grateful hearts for all the kindness we had experienced, Miss Clauder and myself bade a final adieu to br. and sr. Holland and some other dear brethren, and left Canal Dover in the stage for Massillon, distant 21 miles, where we arrived at 10 o'clock. An hour after we proceeded on our way home in the cars to Pittsburg. Our journey was performed without any incident worthy of notice, by the usual route through Harrisburg and Philadelphia, and on the 23d of October, we arrived safe and in good health at Bethlehem, truly grateful for the kind preservation of our heavenly Father in some known, and many unknown dangers on a journey (as regards myself) of some 3000 miles and of nearly three months' duration. The kind reception I every where met with from our brethren and sisters in the Western congregations, will never be effaced from my mind.

As regards the general impression left upon my mind from this visit, I would say, that not only the ministers themselves seem to be imbued with a fervent love and zeal for the cause, and an earnest desire to do their whole duty, but that they are upheld and their hands strengthened, by a respondent feeling in the members; a cordial and confidential intercourse appears to prevail between the pastors and their flocks, and every satisfactory degree of willingness on the part of the latter, to consult the comfort of the former, and to contribute towards it according to their ability. Much of essential christianity, much of the true spirit of Moravianism and a decided attachment to their church and its institutions is very generally found among them. On all occasions, at which I was present, I found a numerous attendance at church, and I learned that this was generally the case; the Sunday-Schools are every where in a flourishing condition and a lively interest is taken in them by the members; there is little difficulty in finding devoted and competent teachers. Societies for the support of the mission-cause exist everywhere, and in some also for that of the Home Mission. They are surrounded by a variety of other denominations, the effect of which seems to be a higher appreciation of the privileges of their own church, without any invidious exclusiveness.

One means in the hands of the Spirit of God of bringing about such a state of things in Ohio may be found in the above-mentioned convening of some of the brethren, for which those congregations are more favorably situated than most others. It cannot fail, that thereby an interest in the concerns and welfare of the Church is engendered and nourished, a feeling, that all are joint laborers in the work of building it up, that we are all brethren united to one purpose, members of one body, of which Christ is the only head.

My visit to the Western congregations has strengthened the con-

viction, that there is still much vitality in our Church, that on its altars a fire is burning which, like the famous fire of old, though to the eye a small flame, burns with an intensity, that cannot be extinguished, though overwhelmed by adverse elements; that it is a plant, which can well grow and flourish on American soil, if left to its natural developement under the full sway of the Holy Spirit over the human heart, unobstructed by forms and practices, which have not the impress of the true Moravian spirit. We call ourselves United Brethren and Union of hearts being essential to our existence, it is necessary, that by all possible means the bond of Union should be strengthened between our widely dispersed congregations. From various remarks I am led to believe, that such visits, as that just made, may contribute much towards the attainment of this object. May our gracious Head and Master, on whose blessing the success of all our undertakings depends, also bless this effort to that end and to the promotion of His glory.

REPORT OF THE DIRECTORS

of the SOCIETY for propagating the GOSPEL among the HEATHEN, read at the ANNUAL MEETING on THURSDAY, OCTOBER 7th, 1852, Salem, N. C.

AGAIN does another year of our Society afford us many proofs of the continued gracious care and guidance of our faithful God and Savior, so that, when surveying the same, we feel constrained to bring Him our humble sacrifice of praise and thanksgiving.—Although compelled by many events which occurred in the Mission field entrusted to our care, to acknowledge that God's ways are not our ways, still the firm conviction that His thoughts are ever thoughts of peace, and that He ever designs all events for the best, remained unshaken. And as this immovable foundation of confidence, continued, among manifold vicissitudes, to sustain the courage of our dear Missionaries, thus too we dare not suffer ourselves to become remiss in our activity, even though at times it might seem as if the enemy were becoming too strong for us. We should, on the contrary, earnestly ask ourselves, whether we did not, from want of true zeal, or of importunate prayer, or of real and operative sympathy, weaken our strength, thereby giving the adversary weapons into his hands to fight against us. Never let us forget, that we are engaged in a warfare with a powerful enemy, who is determined to dispute every step we take, and every inch of ground we gain, and whom the warriors in the army of the Lord can expect to conquer only by a right use of the whole armor of God. Still the steadfast belief of the word of promise pierces through the misty clouds with which the littleness

of our faith so often surrounded us, and with renewed courage takes hold of the strong hand of Jesus, the Almighty Sovereign, who has achieved a perfect victory over sin, death, and hell, and under whose banner His soldiers can assuredly hope victoriously to break through all difficulties and obstructions that would hinder our progress.—And that this hope maketh not ashamed, we have heart-enlivening proofs in the continued victories gained by the kingdom of Christ over the kingdom of darkness. Constantly does the harvest field of the Lord expand itself, and even political events must serve to open new doors for an entrance of the blessings of the Gospel; and every year the number of witnesses of the Truth increases—witnesses sent out by different Missionary societies, into near and distant countries, to bring the message of peace, the message of reconciliation with God, through the sacrificial blood of the Lamb of God, to our redeemed brethren still sitting in darkness and in the shadow of death. With adoring admiration we see, how He, whose inexplicable wisdom renders all things subservient to His holy plans, often orders the most untoward events to make the seed of the word sown by His servants to strike deeper root, and to ground souls, strengthened and purified by trials, more firmly on Him, the Rock of salvation. In those parts of the world where our Brethren's Unity is graciously permitted to labor, there have not been wanting, during the past year, chequered events—events wisely ordered and graciously directed by the Lord.

We, as a Missionary society in closest communion with the Missionary activity of our Church, in general and in particular, especially call to mind the painful visitation of our Mission-field in Surinam, where, during the short period of one year, twelve brethren and sisters, most of them in all the prime of manhood, were attacked by the yellow fever, and received permission to enter into the joy of their Lord. Amid these distressing events the work there continues to extend, and blessed be the Lord, there are not wanting such, who, not counting their lives dear to them, cheerfully leave their homes, to supply the places of those who have fallen in the most sickly and most deadly Mission-field we at present have in the world.

The state of things in our Missionary stations in Kaffir-land in South Africa still looks serious. According to the latest accounts the prospect of ending this dreadful and bloody war seems yet distant. We are all well aware that our Missionaries have personally suffered, and been hindered in their work, and surely we have not discontinued most fervently to commend this once so flourishing and so promising field to the Lord, in the firm conviction that all events will magnify His grace, and be conducive to the salvation of dear bought souls.

With the same confidence in Him and in His gracious guidance,

we have found continued cause to commend those Missions with which we are officially connected—the Mission among the Cherokee nation, and the work among the Negroes at Woodstock Mills, to His faithful care. In these fields also there have not been wanting trials of faith, as will be seen from the following special remarks.

I., Mission among the Cherokees, and

1, OF NEW SPRINGPLACE.—Br. Alanson Welfare's health being poor, and all remedies which he had tried failing, he, having received permission from the proper source, set out, on the 4th of October 1851, in company with the Indian brother Archie Henry on a journey of recreation to Salem. Both brethren performed the whole of this long journey on horseback, in about six weeks, and safely reached here (Salem N. C.) about the middle of November. During the month, innumerable flocks of wild pigeons roosted in the woods, not far from br. George Hicks' plantation, near New Springplace. A great many were caught with but very little trouble, and the Mission family was supplied for a season with excellent game.

During the same month our dear Savior was pleased to call home to Himself, Mary Ann Elisabeth Sanders, aged ten years, an Indian girl that had been adopted about two years ago by the Mission-family. Her sickness and departure deeply grieved our br. and sr. Bishop, her foster-parents. However, the assurance that their endeavors to lead the dear sainted child to Jesus had not been in vain, comforted them. She bore her sufferings with patience, and desired, yea, rejoiced to depart. During her last sickness while reading in her hymn-book, that had been given her as a reward for her diligence she said, "Father, I have found a most beautiful hymn," and then pointed to the following verse of the same :

"I live to die, I die to live,
And live to die no more again;
In death I shall a life receive
In worlds remote from death and pain."

Yes, the best Friend of children had Himself prepared her soul, and then early called her hence to eternal life. In the month of December a Society for the dissemination of the Holy Scriptures was organized, (Springcreek Bible Society) and thirteen Indian brethren united with its members. Not long after a Temperance Society was also formed. Both attempts tend to show, that not a few desire to avoid, as much as lieth in them, the danger of sinning, and to manifest more earnestness in searching for

the way of salvation. The celebration of Christmas was blessed, and made peculiarly solemn by the confirmation of a young person. On Christmas-day the little son of br. and sr. Bishop, born on the 2d of December, was baptized into the death of Jesus, and received the name of Eugene Joseph.

At the close of the year 1851 our dear Missionaries brought their humble gratitude to their faithful Savior, who had thus far led and protected them, and had preserved to them and their little Congregation the enjoyment of the means of grace, and had continued to bless them. At the close of the year the congregation consisted of 75 souls.

The weather in January 1852 was unusually cold; once Fahrenheit's thermometer stood at 10° below zero. About the same time the small-pox visited Tahlequa, and, gradually spreading more and more, reached our Mission. Every precaution was taken, and, although not successful in every instance, still our Missionaries with their children were mercifully not visited by this contagious disease. The school, however, was discontinued for a time. The celebration of the Passion-Week and of Easter was kept without any disturbance, since, with the exception of our own, no others had come; many had gone to Fort Gibson to receive the money allowed by the Government of the United States. At a later period those of our Congregation entitled to the same favor, went to the just mentioned place. Our Missionaries found it necessary to warn their people against the abuse of the means received. In the month of May our dear Missionaries in New Springplace and Canaan were sorely tried by the departure of two brethren, Thomas Henry and Jesse Israel, who closed their course of faith early this month. Both our sainted brethren, were yet in the prime of life, and both had served, gifted with talents and true faithfulness of heart, as Interpreters; the first in Springplace and neighborhood, the latter in Canaan and Mount Zion. Well may we exclaim, where are others to be found, who can supply the place of these so useful brethren? They helped us to erect the banner of the cross—whilst the world has so many votaries, how few are there who desire to enter into the kingdom of God! It is a peculiar time for our Missionaries, a time in which they are especially required to place great confidence in Him, who alone can help. The following particulars of their lives have been communicated to us.

Br. Thomas Henry was in his 30th year when our Savior called him home. During his childhood he attended school in Old Springplace whilst our brethren Byhan and Clauder were laboring there. At a later period his calling and election were made surer; and, possessing gifts and willingness, he, about five years ago, was appointed as Interpreter. Although he reluctantly accepted this office, entertaining an humble opinion of himself, still by frequent

practice and intercourse with us, his gift and inclination for this calling increased—and we can cheerfully testify that he faithfully served the Lord, and endeavored to become a blessing to his people. It was a cause of gratitude to him, to have found a help-mate who truly loved the Savior. This union the Lord blessed with three children. A few months ago he was attacked with a dangerous sickness. Obtaining no relief from the usual means to which he had recourse, and having no physician in our immediate neighborhood, he was taken, at his request, in our wagon to Canaan, where he was faithfully attended by our physician. During his sickness br. Bishop often had an opportunity to speak with him, and plainly saw, that the ever faithful Savior was preparing him more and more for the Church that is above. Repeatedly he declared that he was perfectly resigned to the will of the Lord—and acknowledged that his trials were good for him, assuring us that he now knew by experience, that a Christian may learn much on a sick-bed and in the school of adversity. He bore his painful sickness with great patience—gradually grew weaker—and, ten days after his arrival in Canaan, on the 10th of May, sweetly fell asleep in Jesus. His corpse was taken to Springplace—and on the 12th, accompanied to its resting place on our graveyard, amid the deep sympathy of all present. In the joyful hope of a happy transition from faith to sight, the beautiful words, “Blessed are the dead, who die in the Lord,” etc., (Rev. 14. 13.), were made the subject of meditation at the funeral.—Those who knew him best, will not soon forget him.

On the 4th of the same month (May) the mortal remains of our happily departed br. Jesse Israel, who died on 3d, were also interred here. Br. Bishop spoke from the words Rev. 7. 14 : “These are they which came out of great tribulation,” etc. He was more nearly connected with the Congregation in Canaan, but some time before his departure he had come to his parents in the neighborhood of Springplace. He also had, formerly, been a scholar of our Missionaries in Old Springplace, and in his youth had been baptized into the death of Jesus. In the year 1847 he was appointed as interpreter in Canaan. The year following, he entered into the holy estate of matrimony, and moved to the just mentioned place. Neither he nor his wife enjoyed good health, and in the Spring of 1851 he was separated from her by her death. In consequence of her death, and in order to enjoy more care and attention, he moved to br. and sr. Mack into the mission-house. Unaffected humility was a prominent characteristic of our sainted brother. He was much engaged in communion with the Lord. On the 11th of October he was appointed as National Assistant, and we have every reason to believe that he served the Lord in this capacity, with great faithfulness. During the past winter his health became poorer, and his parents kindly took him

home. Here br. Bishop often had an opportunity to visit him. This happened for the last time on the 2d of May, when his state was so serious that no hopes were entertained of his recovery—one side of his body being perfectly paralysed. His trust was in the merits of his Savior. Br. Bishop commended his soul in prayer to the Lord. The poor invalid was deeply affected, although his palsied tongue did not permit him to speak plainly. Towards noon on the following day he sweetly breathed his last. The departure of these useful and hopeful brethren was indeed a sore trial to our Missionaries in New Springplace and Canaan, although they rejoice in their happy lot. May the Lord Himself supply the places of these two brethren. We fondly hope that the above mentioned br. Archie Henry, brother of Thomas, should the Lord preserve to him the use of his eyes, which are a source of suffering to him, will not prove an unsuitable successor. Some time ago he left us to return to his home—and having learned to know him during his sojourn of ten months among us, as one who desires to walk worthy of the Gospel, and who sincerely wishes to become useful in the service of the Mission, we shall gladly and hopefully wait to see what the Lord will do. We mentioned above, that br. Alansen Welfare had come here last Fall to recruit his strength. His health had so far improved that he felt encouraged to return to his station. He had hitherto served as an assistant—but was now called, in accordance with the Lord's will, to actual service. In the spring of 1851 he entered into the holy estate of matrimony with the single sister Elisabeth Rothhaas, and was ordained deacon of the Church of the Brethren. Early in May they commenced their journey, and after many toils reached Canaan on the 20th of June, and were cordially welcomed by br. and sr. Mack. A few days after, they left for New Springplace, the place of their destination, and were joyfully and affectionately received by br. and sr. Bishop. We were sorry to hear that br. and sr. Welfare, soon after their arrival, were visited by the fever. Sr. Welfare was soon freed from it,—not so, however, br. Welfare. A stay of some time in the family of br. Mack, seems to have been of much benefit to him. Since it plainly appeared that he could not well take charge of the school, and, as our dear Missionaries earnestly requested assistance, br. Saml. Warner, who was willing to serve the Lord, was called thereto, and, accompanied by our best wishes, set out early in the Fall of the year, in company with br. Archie Henry.

2., CANAAN AND MOUNT ZION.—At the close of the year 1851, the Congregation under the charge of br. and sr. Mack, consisted of 84 souls. Notwithstanding several attacks of illness, our dear Savior had so strengthened our Missionaries, that br. Mack could,

without any interruption, attend to the charge of both parts of the Congregation. Our Savior had graciously blessed his services, and given him many examples of the power of the Gospel on the hearts of sinners. The different means of grace—the preaching of the Gospel, and the holy Sacraments were enjoyed with attention and blessing, and our Missionaries found much cause, at the close of the year, on bended knees to praise and bless their merciful Lord, who had thus far helped them and the souls under their charge. In October the roof of the new meeting-house at Mt. Zion was finished. Besides the members of the Congregation, a number of heathen living in the neighborhood had willingly lent a helping hand. In the beginning of December, sr. Mack was dangerously taken sick with the typhus fever. The medicines ordered by her physician were however blessed to her convalescence, so that before the close of the year she had, although still very weak, resumed her wonted activity. Our Missionaries entered on the new year in humble and believing dependence upon the Lord. In Canaan also, the cold was unusually severe during the month of January. On the 8th of February the little flock of Christ at Springplace had an especial communion season.

During this month, our Missionary visited a poor unfortunate man, who had been severely wounded in an affray. For the time being he appeared deaf to all the earnest and affectionate admonitions spoken to him. Towards the end of this month, br. Mack was so indisposed as to be unable to keep the Sunday services at Mt. Zion. The brethren Jesse Israel and Red Bird Tiger took charge of the same. After br. Mack had partially recovered he visited the above-named unfortunate individual, and his words seemed to find more access to his heart, so that he wept tears of contrition when the Missionary dilated on the love of Jesus towards dying sinners. The communion services at Mount Zion on the 14th of March were also peculiarly blessed. The public services on this day were so numerous attended, that the church could not hold all the people. On the way home, br. Jesse was so violently taken with cramps, that he was almost thrown from his horse. By dint of the untiring exertions of br. Mack and some others who hastened to his help, his pains were somewhat alleviated. Still the effects of this attack could not be overcome, and his sickness gradually became serious. About the middle of this month, sr. Mack was again taken very sick. For some days br. Mack could hardly expect her recovery—her health however, was gradually restored. After br. Jesse had moved to his parents, an interpreter was often wanting, especially in the Easter meetings; and so br. Mack had often to confine himself entirely to reading. We had often sympathized with br. Mack on account of the poor state of his health—and it appeared to us too heavy a task for him to attend to the outward and inner affairs of both places—be-

sides attending to the school. The Prov. H. Conference took this matter into serious consideration. Our dear Lord so led us, that, with the consent of the Unity's Elders' Conference, br. and sr. Miles Vogler, Missionaries in St. Kitts, were called to Canaan. These dear servants of the Lord reached here on the 3d of July, and as soon as circumstances will permit, they purpose leaving here for Canaan, where they are anxiously expected,—and this the more, since, according to the last accounts, sr. Mack has not been restored to the enjoyment of her former health. During the month of June, little Edwin Mack was also very dangerously ill. His health has, however, been restored.

From that which has been communicated it will be seen, that since our last meeting, different important steps have been taken, in order to procure, as much as lieth in us, the necessary help for our Cherokee congregations. We acknowledge with humble gratitude that the Lord Himself hath graciously led us, and we feel encouraged hopefully to believe that He will so bless us, that our humble endeavors will become more successful.

3., WOODSTOCK MILLS.—In this part of our Mission-field the labors of Christ's servants have, by the grace of God, been continued in their usual course without any hinderance of a serious nature, as we have learned from our uninterrupted correspondence, both by letter and accounts, with our dear br. and sr. Friebele. The regular services on the Lord's day, both A. M. and P. M., were generally well attended. In December and May our Missionaries celebrated the Holy Communion, at which some few white people and negroes were present as guests. Almost daily our br. Friebele is engaged in Bible Instruction, or, in attending prayer-meetings in different houses—or, in visiting the negroes in their dwellings. One great advantage for the blessed work of the Missionary is found in the fact that he can converse individually with them, without any hinderance whatsoever. This takes place once every month. We cannot help expressing our joy that Mr. Alberti allows this, and in such a degree, that our Missionary is permitted at any time, even when the work is urgent, to call the people together for this purpose. We full well know that *the speaking* with each individual member in other Missions has proved, by the experience of many years, a blessed regulation—and so we have reason to hope, that the faithful endeavors of our dear Missionaries at Woodstock Mills, will not remain fruitless—a hope which br. Friebele himself entertains. True indeed it is, that in most cases his earnest and affectionate admonitions are but little attended to; still at times, the love of Jesus towards dying sinners finds access to the heart. Does not our faithful Savior, as the good Shepherd, seek His wandering sheep, and shall His

messengers tire to do to others what He has done to them? Not unfrequently an opportunity is afforded to speak a word in season at the sick and dying bed—and there to point sinners to Christ as their only hope. This was the case, amongst the rest, with an old negro woman by the name of Jemia, who was diligently visited by br. Friebele, during her last illness, and who fell asleep on the 21st of December, 1851. For a longer time were the daily visits, which he paid an old sick man, called Joe, continued. He died on the 13th of April. His funeral sermon, preached on the following Sunday, was attended by a large concourse of people. Besides Sunday School, the children were particularly attended to during week days, from 8—9 o'clock, A. M. In these school-hours, besides the learning of Scripture texts and hymns, instruction was given in the rudiments of Arithmetic. The weather in December 1851, and in January 1852, was at times unusually cold. On the 13th of January a deep snow fell, and in the night of the 20th, the water froze in the pumps. Although the weather in February was mild enough to commence gardening, still on the 20th of March there was a late frost, by which the Orange trees were much injured. The health of our Missionaries, with the exception of colds, etc., has continued to be good.

Having been instructed in the Truth as it is in Jesus, and having given evidence of her faith in Christ her Savior,—Judith, wife of Christian Alfred, was baptized, on the 15th of August, in a public meeting, into the death of Jesus, and received the name of Rebecca Judith. At the same time her little children received the sacrament of baptism. These children are the first colored children baptized here. Their names are: James, Daniel, Isaac Floyd, and Amy.

Br. Friebele adds: "May the Lord enable Rebecca Judith to perform her promises, which she made to Him! and may she show by word and deed, whose she is and whom she serves! There is now a whole family here, who have taken the vows of God upon themselves. May the parents continue to be of the same mind as Joshua of old; "As for me and my house, we will serve the Lord."

Extract from br. Friebele's letter. Yes, may these firstlings among the Negroes at Woodstock Mills remain faithful to the covenant which they have made with the Lord, and shine as a light to their people on the way of life.

With our active interest in the Mission fields entrusted to us, we unite the fervent prayer that the God of all grace and comfort, may continue to make His gracious Face to shine upon this Work, and to bless it with His blessing!

1 CORINTHIANS, 2. 2.

"I determined not to know anything among you, save Jesus Christ, and him crucified."

In these words St. Paul explicitly declares the scope of his ministry. He regarded not the subtleties, which had occupied the attention of philosophers ; nor did he assert that species of knowledge—which was—and still is in high repute among men ; on the contrary he studiously avoided all that gratified the pride of human wisdom, and determined to adhere simply to one subject—the crucifixion of Christ for the sins of men : I came not unto you, says he, with excellency of speech or of wisdom, declaring unto you the testimony of God : for I determined not to know anything among you, save Jesus Christ, and him crucified.

By preaching Christ crucified we are not to understand, that he dwelt continually on the fact or history of the crucifixion ; for though he speaks of having set forth Christ, as it were, crucified before the eyes of the Galatians, and may therefore be supposed occasionally to have enlarged upon the sufferings of Christ as the means of existing gratitude towards him in their hearts, yet we have no reason to think, that he contented himself with exhibiting to their view a tragical scene, as though he hoped by *that* to convert their souls ; it was the doctrine of the crucifixion, that he insisted on ; and he opened it to them in all its bearings and connexions. This he calls *"the preaching of the cross,"* and it consisted of such a representation of *"Christ crucified,"* as was to the Jews a stumbling-block, and to the Greeks foolishness ; but to the true believer, the power of God and the wisdom of God. (1 Cor. 1. 23, 24.) There were two particular views, in which he invariably spoke of the death of Christ ; viz. : as the ground of our hopes, and as the motives to our obedience. In the former of these views, the Apostle not only asserts, that the death of Christ was the appointed means of effecting our reconciliation with God, but that it was the only means by which our reconciliation could be affected. He represents all, both Jews and Gentiles, as under sin, and in a state of guilt and condemnation ; he states, that in as much as we are all condemned by the law, we can never be justified by the law, but are shut up unto that way of justification, which God has provided for us in the gospel. He asserts that God has set forth his love to be a propitiation through faith in his blood, to declare his righteousness in the remission of sins, that he may be just, and the justifier of them that believe in Jesus. (Rom. 3. 25, 26.) He requires all, Jews as well as Gentiles—to believe in Jesus, in order to the obtaining of justification by faith in him : and so jealous is he of everything, that may interfere with this doctrine, or be supposed to serve as a joint ground of our acceptance with God, that he represents the small-

est measure of affiance in anything else, as actually making void the faith of Christ, and rendering his death of no avail. Nay more—if he himself, or even an angel from heaven, should ever be found to propose any other ground of hope to sinful men, he denounces a curse against him; and lest the denunciation should be overlooked, he repeats it with augmented energy; “As we said before, so say I now again. if any man preach any other gospel unto you, than that ye have received, let him be accursed.” (Gal. 1. 8, 9.)

To the death of Christ he ascribes every blessing we possess. We are reconciled to God by the blood of his cross; we are brought nigh to him, have boldness and access with confidence, even to his throne; we are cleansed by it from all sin, yea, by this one offering of himself he hath perfected for ever, them, that are sanctified.

But there is another view, in which the Apostle speaks of the death of Christ, namely as a motive to our obedience. Strongly as he enforced the necessity of relying on Christ and founding our hopes of salvation solely on his obedience unto death, he was no less earnest in promoting the interests of holiness. Whilst he represented the believers, “as dead to the law,” and “without law,” he still insisted, that they were “under the law to Christ,” and as much bound to obey every tittle of it as ever; and he enforced obedience to it in all its branches, and to the utmost possible extent. Moreover, when the doctrines which he had inculcated, were in danger of being abused to licentious purposes, he expressed his utter abhorrence of such a procedure; and declared, “that the grace of God, which brought salvation, taught them, that denying ungodliness and worldly lusts, they should live righteously, soberly and godly in this present world.” Titus 2. 11, 12.

A life of holy obedience is represented by him, as the object of his coming was “to save his people from their sins.” The same was the scope and end of his death, even to “redeem them from all iniquity and to purify unto himself a peculiar people, zealous of good works.” His resurrection and ascension to heaven had also the same end in view; for “therefore he both died and rose and revived, that he might be the Lord both of the dead and living.” Impressed with the sense of these things himself, St. Paul labored more abundantly, than any of the Apostles in his holy vocation: he proceeded with a zeal, which nothing could quench, and an ardor, which nothing could damp. Privations, labors, imprisonments, deaths were of no account in his eyes; none of these “things moved him, neither counted he his life dear unto him, so that he might but finish his course with joy and fulfil the ministry, that was committed to him.” But what was the principle, by which he was actuated? He himself tells us that he was impelled by a sense of obligation to Christ for all that he had done and

suffered for him : " The love of Christ constraineth us " said he ; " because we thus judge, that if one died for all—then were all dead ; and that he died for all, that they, who live, should not henceforth live unto themselves, but unto him, who died for them and rose again." This is that principle, which he desired universally embraced, and endeavored to impress on the minds of all ; " We beseech you brethren " said he, " by the mercies of God, that you present your body a living sacrifice, holy, acceptable to God which is your reasonable service." Rom. 12, 1. What mercies he referred to—we are at no loss, to determine ; they are the great mercies, vouchsafed to us in the work of redemption : for so he says in another place ; " Ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are His."

It was not from an authentic fondness for one particular point but from the fullest conviction of his mind, that the Apostle adopted this resolution—" I determined to know nothing among you save Jesus Christ and him crucified : I have made it, and will ever make it my theme, my boast and my song." He determined to know nothing but Christ and Him crucified — because it contained all that he was commissioned to declare, and because it contained all that could conduce to the happiness of man. There are other things which may amuse ; but there is nothing else that can contribute to man's real happiness. Place him in a situation of great distress ; let him be oppressed with any great calamity ; or let him be brought by sickness to the borders of the grave ; there is nothing that will satisfy his mind, but a view of this glorious subject. Tell him of his works ; and he feels a doubt,—a doubt—which no human being can resolve—what is that precise measure of good works, which will insure happiness ; tell him of repentance, and of Christ supplying his deficiencies ; and he will still be at a loss to ascertain whether he has attained that measure of penitence or of goodness, which is necessary to answer the demands of God. But speak to him of Christ, as dying for the sins of men, and " casting out none that come unto him," as " purging us by his blood from all sin," and as clothing us with his own unspotted righteousness ; yea, as making his own grace to abound, not only where sin has abounded, but infinitely beyond our most abounding iniquities, (Rom. 5. 20, 21.) set forth to him the freeness and sufficiency of the Gospel salvation, and he wants nothing else ; he feels that Christ is " a Rock, a sure foundation ; " and on that he builds without fear, assured that " whosoever believeth in Christ shall not be confounded." He hears the Savior's saying, " This is life eternal, to know Thee the only true God, and Jesus Christ, whom thou hast sent ; " and having attained that knowledge, he trusts that the word of Christ shall be fulfilled to him : he already exults in the language of the Apostles, " who

is he that condemneth ? it is Christ, that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

But if a sense of guilt afflict some, a want of victory over their indwelling corruptions distresses others ; and to them also the doctrine of Christ crucified administers the only effectual relief. The consideration of eternal rewards and punishments affords indeed a powerful incentive to exertion ; but efforts springing from those motives only, will always savor of constraint ; they will never be ingenuous, hearty, affectionate, unreserved. But let a sense of redeeming love occupy the soul, and the heart becomes enlarged, and "the feet are set at liberty to run the way of God's commandments." There is no other principle in the universe so powerful as the love of Christ ; whilst that principle is in action, no commandment will ever be considered as grievous ; the yoke of Christ in everything will be easy, and his burden light ; yea the service of God will be perfect freedom ; and the labor of our souls will be to "stand perfect and complete in all the will of God."

If then these things be so—O let us take care that we know Christ crucified. Many, because they are born and educated in a Christian land, are ready to take for granted, that they are instructed in this glorious subject ; but there is almost as much ignorance of it prevailing amongst Christians as amongst the Heathen themselves. The name of Christ indeed is known, and he is complimented by us with the name of Savior, but the nature of his office, the extent of his work and the excellency of his religion, are known to few. Let not this be considered as a rash assertion : for we will appeal to the consciences of all ; Do we find that the Apostle's views of Christ are common ? Do we find many so filled with admiring and adoring thoughts of this mystery, as to count all things but loss for the excellency of the knowledge of it ; and to say like him : "God forbid that I should glory, save in the cross of our Lord Jesus Christ ?

As Christians we have one object of pursuit—which deserves all our care and all our labor ; yet we may all, with great propriety determine to know nothing but Christ and him crucified. This is the subject which even "the angels in heaven are ever desiring to look into," and which we may investigate for our whole lives, and yet have depths and heights unfathomed and unknown. St. Paul desired to know Christ more and more, "in the power of his resurrection, and in the fellowship of his sufferings." This therefore we may well desire, and count all things but loss in comparison with it.

The doctrine of Christ crucified ever did, and ever will, appear "foolishness" in the eyes of ungodly men ; but there is one way of displaying its excellency open to us, a way in which we may effectually "put to shame the ignorance of foolish men ;" viz.,

"by well doing;" that is by shewing the sanctifying and transforming efficacy of this doctrine. St. Paul tells us that by the cross of Christ the world was crucified unto him, and he unto the world; and such is the effect, that it should produce in us; we should show that we are men of another world, and men too of "a more excellent spirit:" we should show the fruits of our faith in every relation of life; and in so doing we may hope to "win by our good conversation many, who would never have submitted to the preached word.

But we must never forget where our strength is, or on whose aid we must entirely rely. The prophet Isaiah reminds us of this; Surely shall one say, "In the Lord have I righteousness and strength;" and our Lord himself plainly tells us, that "without him we can do nothing." Sure then, "we have no sufficiency in ourselves to help ourselves," and God has "laid help for us upon One, that is mighty," let us "live by faith on the Son of God," receiving daily out of his fulness that grace, that shall be "sufficient for us." Let us bear in mind, that this is a very principal part of the knowledge of Christ crucified: for as "all our fresh springs are in Christ," so must we look continually to him for "the supplies of his Spirit," and have him for our wisdom, our righteousness, our sanctification and redemption.

PETER'S FALL.

The cock crowed once, and Peter's careless ear
 Could hear it, but his eye spent not a tear;
 The cock crowed twice; Peter began to creep
 To the fireside, but yet he could not weep—
 The cock crowed thrice; our Savior turn'd about
 And look'd on Peter!—Then his tears burst out;
 'Twas not the cock—it was our Savior's eye!
 Till he shall give us tears,—we cannot cry.

OUR MINISTERS' CONFERENCE.

If we remember right, it was on the 16th of July 1851, when we, paying a visit to Bethlehem, and entering the house of a clerical brother, accidentally met five or six brethren in the ministry, who had come together to have a friendly exchange of ideas for mutual encouragement in our official and private christian life.

Without at the time "looking abroad among other christian denominations,"—where, however, such meetings of ministers for mutual edification and encouragement are of frequent occurrence, —we felt, that it was good for us to have spent a few hours in this manner, and therefore resolved, on the 16th of September,

"the especial memorial-day for the Laborers in the Church of the United Brethren," to meet again and to invite other brethren in the ministry to meet with us at Bethlehem. This invitation was given by means of a printed Circular, fully stating, that the object of the meeting "would be entirely spiritual and its intention would of course be, not to legislate, (for which an opportunity is afforded at our Prov. Synods), but to strengthen and cheer each other, and to draw more closely that bond, which should unite us "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God."

A considerable number of clerical brethren accepted this invitation, and thus the first Ministers' Conference, was held at Bethlehem in September, 1851, and a second, still more numerous attended, at the same place in September 1852.

Though both meetings were of a strictly unofficial character, —the members of the Prov. Elders' Conference, attending only in their private capacity,—still a great interest would be naturally felt in these proceedings by our respective congregations, and all those really interested in the welfare of our Zion. We therefore appointed a Standing Committee, by which full reports of our deliberations, with some accompanying documents, have been published in the German and English languages, and freely distributed among all, who desired them.

We were pleased to hear, that our Brethren in Europe, both in England and Germany, not only read our Reports with interest, but had them partly reprinted for circulation in the trans-atlantic congregations.

We were more especially rejoiced to receive on the part of the Ministers of the Brethren's Congregations in the North of Ireland, a very full and friendly communication, part of which has been published in our Report of last year.

It affords us great satisfaction that a Lay-brother, also, has expressed his opinion in the last No. of the Moravian Church Miscellany, and as the members of our Church have now, since 1850, "like other denominations the means of communication and of the expression of their opinions through this our church-paper, which, though only edited monthly, will suffice for all practical purposes,"—we hope and trust, that br. A. B. C. may be speedily followed by br. D. E. and br. F. G., etc., in order that any subject of vital interest for our Church may be fully discussed.

We feel it not our duty, as members of the Standing Committee, —as it were in a semi-official way—to answer the "Communication" of br. A. B. C., rather preferring to leave the field open for other brethren of the clergy *and* laity, but would merely remark, that it appears to us, as if br. A. B. C. had misunderstood the

motive, which occasioned these meetings, and have therefore felt in duty bound, to give the above statement of facts.

In conclusion we cannot refrain from paying a tribute of respect and sincere brotherly love to our late br. Van Vleck, who both as President of our yearly meetings and as Chairman of the Standing Committee displayed not only a great fervor and zeal in the cause of the Lord, but always acted with great caution and circumspection, anxiously avoiding everything, which might give just cause of offence, but still firmly maintaining his position as an ambassador of Christ, to promote whose cause was the aim and object of his whole life.

His last words of encouragement will at present be read with peculiar interest.

"Come then, beloved brethren, let us give room to hope, let us strengthen each other in faith, embrace one another in love, and covenant together, to be more faithful in future! Let us look upward and forward. We who already are advanced in age, may perhaps not live to see it; but who can tell, what great things you, our younger brethren, may yet be privileged to behold, when *we* shall have gone to our rest in the grave. Then will you exclaim: These are the times, which the fathers longed and hoped for, but saw them not. The Lord grant it in infinite mercy!"
AMEN.

LEVIN T. REICHEL
Secretary of Standing Committee.

GENERAL CHURCH INTELLIGENCE, OR WEEKLY LEAVES.

1. RECENT letters from South Africa, do not represent the prospect of peace in Kaffraria as being so near at hand as the public prints would lead one to suppose. Br. Bonatz writes from Shiloh, under date of October 4th, that on the 11th of September an engagement took place at Whittlesea, near Shiloh, in which the English troops were forced to yield to the Kaffirs. Frequent thefts of cattle continue to be perpetrated in that neighborhood. But our missionaries there have suffered no damage, and were all well; their children, however, had just got over the measles. The weather had been very favorable for the products of the soil. Br. Gysin states that the summer-house has been given up to the missionaries again, and that he has opened a school in it with eleven Hottentot and twenty-one Fingoo and Kaffir children; there, too, the meetings, for which there was hitherto no other place than the kitchen, can now be held. At Enon all has been quiet for the last months.

2. In a letter from Bluefields, dated October 25th, br. Pfeiffer gives an account of the mission on the Mosquito coast. The meetings were generally well attended. On the 21st of June the first post for the new church was solemnly set up. The king and the English consul were present at the ceremony. A convenient spot of ground in the middle of the city was granted to the brethren for the purpose of erecting this building.

3. Br. Tæger in a communication from Australia under date of July 12th, speaks of the joy which he and br. Spieseke experienced in receiving several visits from the natives, who treated the missionaries in a confidential manner. They were the more delighted at this, because the savages had for some time kept at a distance from them, being rendered mistrustful by certain malevolent reports which had been spread abroad concerning the missionaries.

4. Br. Gardin, after a speedy voyage of twelve days, reached St. Thomas again in safety. There was a great deal of sickness amongst our missionaries on the Danish West India Islands. Br. and sr. Lind and br. Theodore Sondermann set sail from London for Jamaica on the 7th of December. The missionaries destined for Surinam, after putting to sea and encountering heavy storms, were obliged to return to port again at Neuwendiep.

5. Br. Emil A. von Schweinitz, Inspector of the Female Boarding School at Salem, has been appointed to fill br. Kluge's place as Administrator of the Brethren's possessions in Wachovia. Br. Kluge has been instructed by the U. E. C. to visit all the North American congregations before he leaves for Germany.

6. Br. Schondorf, diaspora-laborer in Zurich, having retired from his labors on account of sickness, br. Traugott Clemens, a teacher of the Boys' School at Gnadenberg, will supply his place. The number of places to be visited by our home-missionaries in Wirtemberg is so great, that it has become necessary to appoint a third laborer amongst our scattered brethren and friends in that district, and br. Frederic Schaefer, a teacher of the Paedagogium at Nisky, has therefore been called thither.

7. Br. Amadeus Eberle, minister of the congregation in Kilwarlin, being obliged, through indisposition, to leave the service for a season, br. George Moxen, teacher in the Boys' School at Fulneck, has been called to take his place. Br. Richard Voullaire, assistant to br. Peter Latrobe, has been appointed laborer of the single Brethren's choir in Fairfield. Br. John Kolmann, who has been obliged by sickness to return from Jamaica, will for the present take br. Schwarz's place as minister of the congregation in Gracefield. On the 8th of December, br. Moxen and sr. Susanna Mallalieu were constituted acolyths by the Elders' Conference in Fulneck.

8. The single sisters of Fulneck celebrated the centennial jubilee

of the consecration of their choir-house on the 15th of December, under a sense of the Lord's gracious presence.

9. On the 26th of November the widowed sr. Susanna Becker, single Waters, who had served with her late husband upon our mission in Jamaica, died at Fairfield in the 76th year of her age.

10. On the 31st of December the U. E. C. concluded their sittings for this year by falling at the feet of our dear Lord in prayer; abashed at the consciousness of their failings and mistakes, but filled with thanks and praise for His manifold aid and grace, vouchsafed again throughout this year; and confidently believing that He, as our faithful Lord and Elder, will continue, with His wonted mercy and love, to care for His Brethren's Church in future years.

11. Just published and for sale in the Book-store at Gnadau : Liturgische Gesaenge ueber biblische Texte, zur gemeinschaftlichen und zur Privaterbauung.

INCIDENTS

from the Report of a Brother, laboring in Lower Silesia.

During my visit in the province of Glatz, I had many interviews with Roman Catholics. In some places, they in crowds attended our evening meetings, held in the houses of Protestants, living isolated among them. For hours together you might converse with them on the doctrines of salvation, and whatever they were told from the Word of God, was new and interesting to them. I was now paying my first visit to the large village of Camnitz, at the base of the Snow mountain, where a solitary Protestant family resides, who, years ago, had emigrated thither from Moravia. One of the sons having been converted by Divine grace, had already exercised a salutary influence on his parents and the rest of the family. Several Catholics were so much interested in this first meeting held here, and started so many questions, that it was past midnight, before they left the house. At another place, about 50 Catholics, together with a few Protestants, attended our Sunday meeting. They were so intent upon hearing the Word of God, that they desired to have another meeting, after a short recess, promising to introduce some more of their friends. Early in the morning, a Catholic mother brought her little daughter, before I left, that she might recite a number of verses, which the child did with great animation. The mother's object was, to prove, how deeply she felt concerned for the spiritual welfare of her children. She expressed her gratitude for the blessing receiv-

ed at the meeting, by next morning bestowing plenty of provisions on the poor family, in whose house we had met, and insisting, that I must likewise partake of the good cheer. A selection of suitable tracts seemed to be very thankfully accepted by all these people.

Being accompanied by a worthy friend to another town, and being overtaken by a heavy shower of rain, we stepped into a miserable little cottage, in which two Catholic women resided. The one had been ailing for a long time; the other, who was in good health, had just returned from mass, and laid her rosary on the table. The rosary, in the course of our conversation, introduced the subject of prayer, while both of the women labored hard to convince me of the necessity of repeating many prayers. With all that, however, they did not scruple to admit, that, in spite of the multiplicity of their prayers, they could not divest themselves of the fear of death, which would frequently haunt them even at church. We now entered more fully into this subject, and observed, that so long as we regard our prayers as meritorious deeds, they can not answer their end; inasmuch as we are not saved by reason of our prayers, but of grace, and for the sake of the merits of Christ. Our prayers, if sincere, are the fruit of the holy Spirit's work, and at the same time a token of our relation to God, our Savior, as his children. So long as our sighs and supplications are not sprinkled with the blood of Christ, they do not find their way to the heart of our heavenly Father. For the sake of Jesus, our great Highpriest, *alone*, and through his name, we obtain grace and forgiveness. If his holy Spirit support us, with groanings that cannot be uttered, before the Father's throne, then He also grants us the spirit of adoption and takes away from us our evil conscience. Through Christ's atonement also, we obtain boldness in the day of judgment. These, and similar thoughts occupied our minds for better than an hour, during which the hearts of the two Catholic women appeared to be greatly relieved; for they remarked: "Our priests do not make the way of salvation so easy for us; and yet, what we have just heard, is all true. We will long remember this conversation about the rosary, and will diligently make our appeals to the Lord Jesus." At parting, I furnished them both with appropriate tracts, for which they were the more thankful, as they had never seen any other book, but their breviary.

In many places on the Owl mountains, I found great distress among the poor weavers, and many were carried off by a fever, arising from the prevailing famine. It was extremely painful, to encounter so many, pale, emaciated, almost famished creatures. Indeed, the most soul-harrowing stories were related of their suff-

erings. Creditable witnesses assured me, that the poor people would sometimes fight with dogs for the possession of a bone or kitchen offals. A poor old woman, who had in vain sought to dispose of a bagfull of fir-cones, which she had gathered in the woods, and which she desired to sell for a groat, so as to buy some bread, at last, after many intreaties, succeeded in obtaining the mite from the schoolmaster, who himself had first to loan the money. The poor woman declared despairingly, that she would once more eat her fill, and then die! The latter event, alas! occurred sooner than any one had expected. Next morning she was found in the neighborhood of the village, suspended from a tree.

In another village, a poor old widow accompanied me a great distance, complaining with many tears of her starving condition. She was not altogether devoid of religious feelings, and ready to receive a word of consolation. Some months ago she had pawned her last articles of bedding, from sheer want, and the day was fast approaching, when she must redeem them. In vain did she solicit alms at many doors, and the little she got by begging, did not suffice to refund the money loaned. Still she trusted, in child-like faith, that the Lord would not forsake her in her old age; and He afterwards inclined a friend, to furnish her, out of his own scanty purse, with as much, as made up the residue of the money she had to refund. This called forth her grateful acknowledgments to the Lord, who thus fulfilled his promise, to be the Friend and Provider of widows.

During this year of general distress, we had many instances of the wonderful dealings of the Lord with the children of men, whose hearts he turns as the water-courses. A poor family were in arrears for the rent, due to their landlord. Payday was approaching, and the host threatened to levy on their goods, while they were utterly at a loss where to procure the money. Help, however, was near. On the evening preceding payday, the Lord put it into the heart of a wealthy man, to send the family a piece of coin of the value required forthwith. Why he should send just that amount of money, he was not himself aware of. Next morning, the poor man called on his benefactor, thankfully acknowledged the gift, and added, that the sum received, was exactly the amount required to satisfy his landlord.

*From the Report of a Brother, laboring in the country about
Hannover and Brunswick.*

The brother at B. in whose house the meetings of our society are held, had a special answer to prayer last winter. He was one day bitten by his own little dog, who was running at large. The

wound being but trifling, he paid no attention to it, but the next day it appeared, that the dog was mad, and had bitten a servant. Our brother and his wife being greatly alarmed, and the wounded part beginning to swell, he at once applied bandages, dipped in cold water, to the wound; calling upon his wife and five children to give themselves to fervent prayer in his behalf; while he himself earnestly besought the Lord, to manifest Himself in his case as the true physician of the body and the soul, and to preserve his life, for the sake of his uneducated children. The Lord graciously answered his prayer, causing the wound to be healed by the use of the above simple means, without any subsequent evil results; while the servant, bitten by the same dog, died at the hospital, in spite of all the remedies applied.

(COMMUNICATION.)

To the Editor of the Church Miscellany:—

Dear Brother:

I have discovered, in the old Hebron diaries, an anecdote of the Revolutionary war, which is so curious, and to the best of my knowledge, so entirely new, that it well deserves to be rescued from oblivion.

Some months after the battle of Trenton, which, as every American ought to know, was fought on the 26th of December 1776, a division of the Hessians captured by Washington was quartered in the Moravian Church, or rather "congregation house" still standing at Hebron. On the 29th of August 1777 these prisoners of war took possession of the house, and now, for the space of nearly ten months, it was occupied by one or another detachment. At that time, the minister of the congregation was brother Bader, who together with his family remained living in the lower story of the building. Hence, of course, he was constantly thrown into contact with the Hessians; in fact, as many a quaint exclamation in his diary testifies, often saw much more of them than he desired.

This by way of explanation.—Now for the anecdote. I translate it from the entry in brother Bader's diary, under date of the 4th of February 1778:

"To-day a rifleman from Ansbach (ein Ansbachischer Yaeger) and a corporal visited brother Bader. They related to him, that Howe had written a letter to Washington containing merely the seventh chapter of the prophet Ezekiel, and that Washington had replied by copying and sending to Howe the fourth chapter of the book of Baruch."

Any one who will take the trouble to read these two chapters, will perceive with what wonderful tact Washington selected a proper biblical answer to the English general's biblical despatch.

I see no reason to doubt the truth of the anecdote. It seems scarcely credible that two German soldiers should have been the inventors. What possible object could they have had in view?

Truly yours

EDMUND DE SCHWEINITZ.

Lebanon, Feb. 17th, 1853.

HOME MISSION INTELLIGENCE.

Br. John Ulrich Guenther has received an appointment to the Home Mission service, and will for the present, labor amongst the Germans in New York and its vicinity. Br. Kaltenbrunn likewise continues to carry on the work amongst the Germans in that city as heretofore.

(MISCELLANEOUS.)

PRACTICAL EXPLANATION OF SCRIPTURE PASSAGES.

Luke 9. 62. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

In the kingdom of heaven and its labors there must be no looking back; for, firstly, there lies but the world—Sodom—behind us, with which we have nothing to do; to look back for curiosity's sake is inadmissible, because there still remains within our hearts a secret tendency to the world. Secondly, it is impossible to look backwards and forwards at the same time; but to keep a steady eye upon the mark we once have set before us, and to press towards it without wavering,—this is our duty. 'Further yet!' is the watchword of the children of God—but they also add 'with God.'

1 Sam. 17. 49, 50. "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him."

Goliath is all that opposes the christian. The brook (v. 40.) is the Bible, the smooth stones are the divine promises contained therein, the bag is the heart, the sling which receives the stone is a living, self-applying, grasping faith, and David, in the moment

when he slings the stone at the head of the Philistine, represents the Christian, as, with the Bible in his hand of faith, he meets the attacks of the enemy, and with the word of God lays the adversary in the dust. He who knows how to guide these weapons,— and the Holy Spirit teaches us the art, — is invincible and gains one victory after another.

Br. Henry A. Shultz, who had filled the office of assistant minister of the congregation at Litiz, has received a call as minister of the congregation at Lancaster in the place of br. Robert de Schweinitz, who succeeds his brother Emil de Schweinitz as Principal of the Young Ladies' Seminary at Salem, N. C.

YOUNG MENS' MISSIONARY SOCIETY OF BETHLEHEM.

The Society held its Anniversary on Sunday the 20th of February, when the reports of last year were read, and an address was delivered by br. Kampmann. The exercises were opened and closed as usual.

Report of the Treasurer of the Y. M. M. S. for 1852.

The accounts of the Society show the following result:

Amount of money received		
As follows ; Proceeds of Annual Meeting	13	79
Contribution - -	77	87
Proceeds of Museum - -	38	03
Interest of Sinking Fund - -	3	77
Donations - -	5	16
	Total—	138 62
Add Balance of last year - -	-	246 12

Amount 384 74

Deductions :		
Appropriation to br. G. Bishop - -	10	—
“ “ Jos. Kummer - -	20	—
“ “ A. Hamilton - -	15	—
“ “ Litiz, Jamaica, - -	20	—
“ “ Friedensthal, St. Thomas - -	20	—

Incidental Expenses including Postage, Printing, Freight, etc. - -	51	51
Amounting to —	126	51

Shows a Balance in the Treasurer, Jan. 1st, 1853. 248 53

Respectfully submitted

C. O. BRUNNER, Treasurer.

THE ORIGINAL Memoirs of our late br. Van Vleck being written in the German language, it was not possible to have them translated into English in time for this No. of the Miscellany. They will appear in the April No.

SEVERAL communications from some of our brethren will appear in the Miscellany—as soon as we can find room.

Payments received by Rev. C. F. Seidel.

Bethlehem for 1853 :—John Warner, Phillip H. Goepp, Wm. Brown, Reuben Luckenbach, George Dixon, John Miksch, Rufus Grider, E. F. Bleck, Jacob Rice, Th. Roepper, Ch. W. Rauch, Ch. D. Bishop, Maurice Jones, Dr. Fickardt, Abr. Luckenbach, Augustus Wolle, Ambrose Rauch, Horace Jones, James Leibert, Adam Gering, Henry D. Bishop for himself and C. R. Strauss, C. F. Beckel, Bethl. Congr., \$2., Mrs. Josephine Rice, Mrs. Huges, Mrs. Fred. Guetter. Sarah Horsfield for 1852 and '53.

Hope, Ind.:—Th. L. Lueders, Lewis Essex, Martin Strack, Eli Reed. R. Neilson for 1852 and '53.

Alabama :—Mrs. Mary Bleck, 1853 and '54.

Lancaster :—Mrs. Elis. Brenner, Mrs. Kaufman, each for 1852. Miss Ann E. Demuth for 1853. Henry R. Reed, Jos. Eberman, for 1851 and '52.

Philadelphia :—Rev. G. W. Perkins, John K. Essler, Mrs. S. Troutwine, (omitted in January,) Mrs. Geo. Ritter, each for 1853.

Salem :—Mrs. Anna Schober.

Gnadenhuetten :—Lewis Peter, Abr. Shemel, Theod. Fox, for 1852. Joshua Miksch, Gus. Fox, Edw. Peter, Ch. B. Peter, Adam Dell, for 1853.

Litiz :—Ferd. Lennert.——Maryland :—Em. Gernand.

New York :—Mrs. Anderson, Mrs. Harriet B. Fisk.

ERRATUM in the February No.

Nazareth :—Dr. Walter, Jac. Beck, Miss Elis. Daniel, paid for 1853. Rev. Hoffeditz, J. C. Leibfried for 1852. Th. Clewell for 1851 and '52.

Page 66, the 10th line from the top, strike out the first letter 'I', and read "if that glorious gospel light, that trust is hidden," etc.

Received by Rev. Charles F. Seidel for the German congregation in Bohemia, in consequence of the Appeal, page 54.

From Miss E. Lilliendahl,	12 —	From a brother in Schoeneck,	2 —
“ a brother in Bethlehem	2 50	“ Rev. Sylv. Wolle	10 —
“ “ “ “	5 —	“ several sisters	5 75
“ br. C. F. Beckel,	1 —	“ a friend in Philadelphia,	2 —

THE
Moravian Church Miscellany.

No. 4.

APRIL, 1853.

VOL. 4.

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BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem ;
Also : to Revd. David Bigler, No. 522 Houston st. N. York, and to
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Liliz, &c., Penna. ; and Salem, N. Carolina.

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REV. LEVIN T. REICHEL, *Principal.*

THE
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MEMOIRS

OF

BR. WILLIAM HENRY VAN VLECK, *Bishop of the Brethren's Church,
who happily fell asleep at Bethlehem, Pa., January 19th, 1853.*

(Chiefly taken from Memoranda, found amongst his papers, in his own hand-writing.)

[Translated from the German.]

I WAS born on the 14th of November 1790, at Bethlehem, Pa., where my parents then resided,—the Female Boarding School at that place being under their inspection. My sainted father, Jacob Van Vleck, was born in New York; and my grand-parents, Henry and Jane Van Vleck (single Cargill), were amongst the first members of our congregation in that city. The course of study which my father had commenced at Nazareth, he completed in our seminary in Germany; and after having spent some years in the service of the church in that country, he returned to his native land in company with Dr. Christian F. Kampmann, who subsequently became my father-in-law. On occasion of a second journey to Europe, to attend the synod of 1789, he was united in marriage, at Herrnhut, with my mother, Anna Elizabeth Stæhley, who has also gone to her happy rest. Her parents were laborers of the Brethren's Society in Berne, (Switzerland,) and there she was born. She was educated at Neuwied, and at the time of her marriage was employed in teaching school at Herrnhut. These worthy parents of mine dedicated me to the Lord from my birth; and both I and my brother, Charles Anthony, who was four years my junior, and who has preceded me some years already into eternity, were brought up by them "in the nurture and admonition of the Lord." There were many other brethren and sisters, who took a lively interest in us during our early childhood; with grateful love do I still remember them. (Such were the brn.

Fries, Bonn and Jungman, the srs. Shulamite Nyberg, Maria Rosina Schultz, etc.) At the age of six years I was placed in the town school of Bethlehem. I had great respect for my parents and superiors; and the impression of one particular scene—when my dear mother led me into the meeting-hall, and with solemn earnestness gave me certain instructions and admonitions—remains indelibly fixed upon my mind. I was preserved from open improprieties, yet I felt the motions of my in-dwelling corruption at an early age, and at an early age, too, I felt the drawings of a Savior's love. I can, for instance, recollect right well with what inward delight I would sit on the door-sill and sing the verses that I had learnt out of our hymn-book, as also how my heart was so moved during the religious services of the children on the different prayer-days appointed for them in the year, that I was often affected to tears. I was, at this time, severely taken with the small pox, which made me quite blind for nine days, and it was only by continued and great care, on the part of my father especially, that, under the blessing of God, my sight was saved. From a child up I was subject to severe spells of head-ache, which, as I was of a weakly habit, too, made me less disposed to share in the lively sports of children, and inclined me more to enjoy the intercourse of persons of maturer age. A talent for singing, which my father early sought to cultivate, gave me many a heartfelt pleasure; and I was very fond of drawing, too. On the 6th of May 1799 I entered the school at Nazareth Hall; br. Charles Gotthold Reichel was at that time inspector of this institution. It was hard for me to get used to my new situation, and I had much to bear from my school-mates; in spite of the strict supervision which our teachers constantly exercised over us in the Hall, I was exposed to many temptations to evil, whereby I became more conscious of the natural depravity of my heart. The Savior, however, though I then knew Him not, held His hand over me and preserved me from heinous sins. From early years I had the impression that I once should serve the Lord. One day when I was playing soldiers with my comrades, and fancied myself with a wooden sword, a teacher said to me: "What would your father think to that? The Bible is to be your sword." This remark put me to the blush, but was never after forgotten.

I had just got over the measles, in the year 1802, when my parents, accompanied by my brother, moved to Nazareth and took charge of the Boarding School for Boys. Thus was I favored to enjoy their society, and be under their immediate care again, to great profit for my heart and spirit. Many thanks do I likewise owe to the faithful instructors of my youth.

October 21st 1803 I entered the great-boys' choir, and on the 26th of December of the same year I was received into the congregation. An candidate for confirmation I witnessed the celebra-

sion of the Lord's Supper for the first time on the 25th of February, and as confirmand for the second time on the 29th of March, 1804. The instruction preparatory to confirmation was imparted to me by my father, who also solemnly confirmed me in my baptismal covenant on the 17th of April; whereupon I was graciously permitted to partake of the body and blood of the Lord in the Holy Communion for the first time on the 21st of the same month. Upon all these occasions I felt the Savior's power in my heart, and blessed impressions were made upon me. But I had not yet come to a right acquaintance with myself, and though I was by no means easy about my state, I still thought myself better than others; and in this opinion was I strengthened, when, in the enumeration of the scholars according to their diligence and good behavior, my name stood at the head of the list. Outwardly I conducted myself well, but I allowed myself many a thing in secret for which my conscience upbraided me; and I also endeavored to keep on good terms with the baser part of the boys. One and another of the pupils felt at that time concerned for their souls, and particularly one of the stranger-boarders, who in after years became a minister in the Lutheran church; but scruples were entertained about various parts of my deportment, and at the next occasion my name no longer appeared as the foremost. My conscience smote me, and shortly after, when my language-master took occasion during a private hour to admonish me in a fatherly and earnest manner, my depravity rose up before me more plainly than ever before. This happened on the 25th of August 1806, when I was, consequently, in my 16th year. This was the day that I never can forget, on which, after a long season of heart-wandering and transgressing in many ways, known for the most part only to myself, but chiefly in thought, I submitted myself to the Savior, and as the greatest of sinners, received His pardoning grace. With burning tears and a broken heart, I cried for more than two hours unto Jesus for grace; then I went into the garret, and there read the history of br. Cennick's awakening and reconciliation with God, in a copy of his life, which the faithful teacher, of whom I spoke before, had lent me,—my tears continuing to flow all the while,—until at last my heart seemed to say: "Be still, and wait for the help of the Lord." I took a walk into the garden, and now the hour struck at last in which I received the assurance: "My son, be of good cheer, thy sins are forgiven thee." I can neither describe nor forget the feeling of tranquillity and joy with which I returned to the house again; and every year since then have I observed this day as my spiritual birth-day. Certain it is that the Savior drew nigher unto me at that time than ever before, and that for a long while after I continued in a child-like, happy frame of mind. The fervent evening-prayers of that awakened youth mentioned above, which, though uttered in a low

tone, I still overheard without his being aware thereof, (for our beds stood side by side,) and the intercourse with another one of my school-mates, who was likewise seriously impressed, and who has since become an active laborer in the Brethren's Church, and has always continued to be my bosom friend, were greatly blessed to me. I daily sought retirement, and enjoyed sincere delight in praying to my unseen Friend; I also felt an earnest desire to tell unto others what He had done for my soul. A diary, which I kept at that time, and in which my thoughts and feelings are expressed with unaffected frankness, bears witness to a work of grace carried on by the Holy Spirit in my youthful heart; it especially reminds me of many a powerful impression made upon me during the season of Lent, when the last discourses of my Savior, and the scenes of His sufferings and death were the subjects of meditation; but I must acknowledge, that I subsequently saw so much of the instability of my heart, that in seasons of despondency I often doubted of the reality of the experience which I have just described. I hoped that certain sinful inclinations, which had heretofore assailed me, would never manifest themselves again; and because they did, for all, arise again, I was often discouraged, and had not the heart to approach the Savior. He, however, followed me with untiring patience, and continually instructed me in the bitter knowledge of myself, so mortifying to my self-love. At the same time He revealed Himself to me as my comforter; and in the learning of my lessons, too, which was often a difficult task and drove me to prayer, He lent me His assistance.

It being my own wish, as well as the wish of my parents, that I might study for the ministry, I therefore remained in the Hall beyond the usual term, and received private instruction in the languages. The Unity's Elders' Conference having given me permission to continue, and finish, my course of studies in our paedagogium and seminary in Germany, it was decided that I should accompany the brethren Verbeek and Forestier on their return to Europe from the visitation which they were at this time making to the American Congregations. The preparations for my journey were all completed, and my mind was set upon it. Prior to the visit of these German brethren, however, a desire had been entertained for the establishment of a theological institute in this country. This desire was now granted, and my father was requested to form such an institution in Nazareth: whereupon I and two other of my school-companions, (Saml. Reinke and Peter Wolle,) were selected to make the beginning. We three, with br. Hazelius for our teacher, moved into a separate room on the 2d of October 1807, and br. Bechler also took part in our in-

struction. On this occasion I made a fresh surrender of myself to the Savior, with the sincere desire—

“Poor tho’ I am and feeble,
As far as I am able,
I’ll yield Thee service willingly.” (E. H. B. no. 83, v. 4.)

We were in a childlike state of heart, and valued our situation highly. Our teachers labored faithfully to cultivate our minds and hearts, and I always recall those days to mind with pleasure and thankfulness. Painful experiences were not wanting, it is true; and for me, whose predisposition to melancholy became more and more manifest during the years employed in study, there was many a conflict to be endured. Yet, the faithful Shepherd of souls never suffered me to lose all my confidence in Him, but always drew me to Himself again with cords of love. Of this I had an especial evidence at the time of my reception into the Single Brethren’s Choir, which took place on the 29th of August 1808. Hereupon I made a small beginning at teaching in the Boarding School. The deeper my insight into the essential characteristics of the Brethren’s Church became, the more did I esteem the privilege of belonging to her communion; it was, therefore, with a grateful heart that I gave my hand, and obligated myself to observe the rules and regulations of the congregation.

On the 7th of January 1809 I left the Theological Institute, and, with fear and trembling, entered upon the office of a teacher in the Boarding School; casting myself, at the same time, upon the grace of Him, whose “strength is made perfect in weakness.” Of this I stood in need, too; for, through youth, inexperience and anxiousness, I had, during the first years of my teachership, such hard trials to encounter, that my courage almost failed me, and my physical strength became so much impaired that I was obliged to make a trip to New York for the benefit of my health. But these trials, together with certain other circumstances, conduced at the same time, to promote my growth in self-knowledge. In the last years of my teachership I had many a pleasure with my pupils, some of whom have become useful both in, and out of, the Brethren’s Church.

My parents relinquished the inspectorship of Nazareth Hall in the year 1809; but I still enjoyed their intercourse for two years longer, till in the year 1811 they were removed to Litiz, and in the year following to Salem in North Carolina. The pain of being separated from them was very great both to myself and my brother, who was also preparing himself for service in the Brethren’s Church; but we likewise had cause to be thankful for having been permitted to share the benefit of their society so long.

The last illness and blessed end of my cousin, Isaac Renatus Van Vleck, in the year 1813, likewise helped to further me in grace.

It was about this time that I was chosen secretary to the committee of the Nazareth Congregation; and as a member of that body I had frequent opportunities for obtaining an insight into the economy of the Brethren's Church. But what was more to me than all else, was, that I was permitted, through grace, to appear in public and testify to the love of Jesus. I cannot describe the feelings with which I preached my first sermon on the third Sunday in Advent 1811, at Christiansbrunn,—the first place at which my father was stationed in America. After this I also held forth in Nazareth, Bethlehem, Schœneck and that neighborhood, and likewise amongst the Menonites in Mt. Bethel. My own heart was much profited by these exercises.—As my health gave way, a change of situation became continually more desirable, and I longed to be relieved of the burden of school-keeping; but at that time, there, appeared to be no prospect of deliverance. After a hard struggle, therefore, on the 23d of August 1815, I submitted myself anew to the guidance of the Lord, and recorded my resolution in writing. On that very day (as I afterwards learned) the Unity's Elders' Conference in Berthelsdorf assigned me another situation—I was appointed, by the lot, laborer of the single brethren's choir in Bethlehem, and, in connection with that office, I was to assist in preaching, and to act the part of protocolist to the provincial Helpers' Conference. This call to the place of my birth I accepted with joy, and after keeping a farewell sermon in Nazareth, on the 7th of January 1816, I entered upon my new duties on the day following. Nearly seventeen years of my life had been spent in Nazareth Hall, and the retrospect of that period filled my heart with lowliness and gratitude.—My new situation was in many respects easier and more agreeable to me than the former had been, yet the hypochondria still tormented me. If as laborer of the single brethren's choir I experienced many a pleasure, I likewise suffered many a pain. There was at that time a very trying state of things in the Bethlehem congregation; and the longer one attempted to uphold certain regulations which then existed, the more trying it became. However, my short stay of one year and seven months at this place was useful to me as a preparation for further usefulness in the Brethren's Church. As one amongst the innumerable benefits which I here received at the hand of the Lord, I consider the friendship of br. Henry Steinhauer worthy of particular mention: for the edifying and cheerful intercourse which I enjoyed with him, contributed much to my spiritual improvement and proved a blessing to me. Some attempts were at that time made for the spiritual benefit of the people living round about Bethlehem; for instance, a Sunday-school was opened, in which I had charge of the boys out of the neigh-

borhood, and religious services were held at a place three miles below the town, on the Lehigh, where I preached first to the negroes, and afterwards to the white-people, living in that vicinity. In some of the churches near at hand I also preached in German.

At the Provincial Synod held in Bethlehem in June of 1817 preparatory to the General Synod of the Brethren's Unity, which was to take place at Herrnhut in the year following, I was present and took great interest in all its proceedings. At the close of the synod I was called to the pastoral charge of the congregation at Philadelphia. Humbly and joyfully I accepted this appointment at the hand of the Lord, trusting that He would come to the help of my youth and inexperience. In consequence of this call to Philadelphia it became necessary that I should enter the married state; and herein the Savior directed me according to His wisdom and love. In the single sister Anna Elizabeth Kampmann, who at that time presided over the economical concerns of the single sisters' house in Bethlehem, I found not only a faithful companion for life, but also a suitable and useful help-mate in all the things pertaining to my spiritual office. For more than five and thirty years which I have spent with her in the service of the Savior, she has, under all circumstances, supported me with word and deed, especially when I suffered from the depression of mind to which I was subject, and in every way she has proved herself a faithful hand-maid of the Lord. It was on the 11th of August 1817 that we were united in the bonds of holy matrimony, at Bethlehem, by br. Charles Gotthold Reichel. Our marriage union was blessed with five children (2 sons and 3 daughters) four of whom, however, hastened away, in their tender infancy, to the church above, and only one son is still living, who is at present teacher of the town-school in Nazareth. My ordination as Deacon was performed at Bethlehem by the afore-mentioned estimable bishop of the Brethren's Church, on the 24th of August; on which day, moreover, I preached my farewell sermon in this dear place of my birth, where I had again been making fresh experiences of the grace of my Lord, and obtaining a deeper knowledge of my own misery.

We set out for Philadelphia on the 25th, and arrived there on the day following. Our predecessors, br. and sr. George Miller, as also the committee and the members of the congregation, received us cordially. I preached my introductory sermon on the 31st; and the Lord graciously assisted me: this, indeed, He continued to do; throughout the five years and a quarter that we were favored to serve Him in the metropolis of Pennsylvania, I experienced His help in a remarkable degree. The duties of my calling in this city were, in general, pleasant; though difficulties had sometimes to be encountered, especially in the beginning, as I found the congregation, which was composed partly of English, and

partly of German, members, unhappily divided about the language in which the services of the church were held. But by the help of the Lord harmony was gradually restored; and the erection of a new church likewise had its effect in promoting unanimity and peace. The corner-stone of this building was laid on the 12th of May 1819, and the consecration took place on the 12th of December following. The congregation increased in numbers, and we were much encouraged in our labors, both by what the Lord was pleased to do for us within the bounds of our own society, and by the acquaintances which we formed with the children and servants of God in other denominations. But on the other hand, our ever-faithful Savior visited us with heavy domestic afflictions, causing us, amongst the rest, to part with two out of three dear children, which were born unto us during our stay in this city. The Lord strengthened us perceptibly under these trials, and the brethren and sisters of the congregation gave us the most touching proofs of their sympathy and love.

In the year 1820 I received an appointment to become Minister of the congregation, and Inspector of the Boarding School, at Bethlehem, which I did not, however, feel free to accept. But when in the year 1822, we were called to hold the like offices in Nazareth, we did not venture to refuse, although we felt how great would be the pain of separation from our dear congregation in Philadelphia, and were well aware of our incapacity for the new and difficult situation which we were invited to fill. After taking an affecting leave of the congregation at Philadelphia on the 8th of December (1822), we set out, with our little son, for Nazareth on the 12th, and arrived there on the 13th. To our great joy we were welcomed by my dear parents, who had returned from Salem, and ever since the departure of our predecessors, br. and sr. Bechler, for Litiz, had been temporarily supplying our place in Nazareth. The brethren and sisters here too, received us with undeserved love. At the outset of my labors as inspector, I met with a valuable assistant in the person of my brother Charles, who was at that time first teacher of the theological institute: in the year following, however, he was removed to Bethany in North Carolina. My introductory sermon at Nazareth was preached on the 15th of December; and now I was favored to serve that congregation, in the midst of which the most important years of my youth had been spent, and to preside over that institution, in which I had received my own education. Deeply as I was impressed with the importance of the station which I had been called to fill, just as deeply did I feel how arduous and oppressive were the duties which it imposed upon me; so that I was at times almost in despair: the number of pupils in the boarding-school had dwindled down until there were but few remaining, its pecuniary concerns were in a state of embarrassment, and the manage-

ment of the young men studying in the theological seminary connected with the Hall, was no trifling burden for my weak shoulders. In addition to all this came family troubles of various kinds :—Our elder son had to pass through a long and dangerous illness, from which, however, he eventually recovered ;—our second son, after suffering a long while, was at last removed from us by death,—as was also our youngest daughter who departed unexpectedly ;—the health of my dear wife became very much enfeebled, under the pressure of these domestic trials and the constantly annoying cares, to which, as inspectress, she was particularly subjected ;—on occasion of a visit which my parents were paying us, my dear mother broke an arm, and my revered father received a wound in the foot,—and at the time when these accidents happened, my brother Charles, with his ailing wife and two sick children, was staying with us, on his way from Bethany to Newport. Both of my parents suffered inexpressible pain for some months ere they could return again to Bethlehem. Under all these afflictive dispensations, which were intended to try our faith and patience, we experienced the Savior's help, and He carried us safely through them all. The Boarding School, too, revived again under His blessing; and, having the prosperity of our pupils at heart, it rejoiced us to perceive that we gained the confidence of their parents. The Lord dealt graciously with our weakness : for although dangerous cases of sickness occurred, and serious accidents happened at times, yet, during the six years and a half of our inspectorship, not a single death took place amongst the scholars under our charge.

In the summer of 1824 I attended the Preparatory Provincial Synod convened at Bethlehem, and took part in its deliberations.

In addition to my pastoral duties in Nazareth, I for a length of time had a preaching station at Bath, four miles distant, and besides delivering an occasional sermon at Bethlehem and Schœneck, I embraced opportunities for proclaiming the word of God at Easton and Allentown, and at churches in the neighborhood.

The premonitory symptoms of an inflammation of the wind-pipe, which I had for some time feared, gradually became so strongly developed as to cause me anxiety about the future ; and my health in general appeared to sink beneath the burdens of my office in Nazareth : wherefore I repeatedly felt desirous of being removed to another station. Meanwhile my ordination as a Presbyter of the Brethren's Church, which was performed at Nazareth, on the 14th of September 1828, by br. John Daniel Anders, served to encourage my heart, whilst at the same time it led me to self-examination, and caused me to make a new surrender of myself to the Savior.

On the 25th of April 1829 we received a call as laborers of our congregation in the city of New York. After attending one

more public examination of our boarding-school pupils in the month of June, and preaching a farewell sermon on the 21st of the same month, I resigned my office into the hands of my successor, br. John G. Herman, and then set out with my dear wife and our son Henry Jacob, on the 1st of July, for my new field of labor. We left Nazareth with our hearts overflowing with thankfulness for the powerful aid, which the Lord had vouchsafed to us during our residence at that place. Taking our way through Morristown and Newark, we arrived in New York on the 3d (of July) where, under quite peculiar circumstances, I preached my introductory sermon on the 5th. My situation here was in many respects quite to my liking; although, in consequence of the state of things prevailing in the congregation at that time, I met with new and heavy trials, especially in the beginning—and these by testing and humbling my heart, had a salutary effect upon me. We at first took up our abode in the old minister's-dwelling, which our predecessors, br. and sr. Mortimer, had just vacated; but a few weeks after, when the newly erected parsonage was finished, we moved into that: whereupon the old church and minister's-dwelling, which had been built under my grandfather's stewardship, were taken down, and on the 13th of August (1829) the corner-stone of a new house of worship was laid. The building was put up so rapidly, that on the 22d of November already it could be solemnly consecrated to divine service; and we now had the pleasure here, as formerly in Philadelphia, to see the number of such as attended upon the preaching of the gospel increase. All the affairs of the congregation, too, were, by the blessing of the Lord, gradually brought into a better train; and when in the year 1831 a great revival took place in many churches of the city, our meetings were likewise accompanied with an uncommon degree of blessing, and a number of souls were awakened and added to the church. In the autumn of this year it pleased my faithful Lord to lay me upon a bed of sickness and bring me nigh to the grave, by an attack of bilious remittent fever. But as His appointed time for taking me hence was not yet come, He, in his great mercy, permitted me to recover again; yet I had, for a length of time, to suffer from a total derangement of my nervous system. By the advice of my physician I made a trip to Bethlehem, where I spent a month at the house of our br. and sr. Schweinitz, (whose kindness I shall never forget,) until I was so far restored as to be able to return to my post. Having meanwhile received a faithful assistant in br. Charles A. Bleck, I could spare myself, and engage in my former labors gradually. I long felt the effects of my late illness both upon mind and body. During that season of suffering I had repeated occasion to examine, and come to a more thorough knowledge of, myself, whereby I learned many a painful, but wholesome truth. Whenever the

discovery of my many defects would make me inclined to question the reality of all my earlier experiences, the faithful Shepherd of my soul would never suffer His poor sick creature to give up all as lost ; and I had continually to learn how I must have a child-like faith and follow my heavenly leader in the dark, even though there were no feeling of joy in my heart. The Lord continued to smile upon our weak endeavors, and permitted us to enjoy the love and confidence of our brethren and sisters in such a degree as both to humble, and to encourage, us. After I had completely regained my health again, my assistant, br.Bleck, received a call as minister to Camden Valley in the State of New York. I had visited in that neighborhood in the year 1830, 1831, and 1832, at the request of the Provincial Helpers' Conference, and now the settlers in the Valley desired to have an own minister of the Brethren's Church to labor amongst them. Thus a commencement was made with the Camden congregation late in the fall of the year 1832. In the spring of 1833 the complaint in my throat, which had formerly distressed me, came on again, and I was forbidden to preach. For the benefit of my health, therefore, I made a tour with br and sr. Jacob Bininger to Quebec, Montreal and Niagara Falls ; from which I returned to New York invigorated, both in body and mind, and could thereafter attend to the labors of my calling with scarce an interruption. Besides this extensive tour I made several longer or shorter trips—to Newport, Boston and Providence ; where I went for the last time in 1835, in order to solicit contributions in behalf of the Missions of our church, and met with the kindest reception from friends of missions belonging to various denominations—to Hartford and New Haven—to Camden (in 1834) for the purpose of attending the consecration of the little church which the brethren there had erected—to Philadelphia, Lancaster and York, to visit my brother and his family at the last named place ; and in 1835 I attended the Preparatory Provincial Synod held at Bethlehem, as also the 50th Anniversary of Nazareth School, which was celebrated on the 3d of October of the same year. Twice during our stay in New York did the dreadful cholera visit that city, and twice were we in danger from destructive conflagrations in the neighborhood of our dwelling ; but the Lord preserved his poor children from harm.

[Thus far our lamented brother's own account of his life extends.]

On the 19th of October 1836 he received a call, as successor to br. John Christian Bechler, to become the Congregation-Helper and minister of the congregation at Salem, in North Carolina, and to hold the office of President of the Wachovian Provincial Helpers' Conference. After taking an affectionate leave of the congregation in New York, he repaired first to Bethlehem, where on the

20th of November he was ordained a bishop of the Brethren's Church by br. Andrew Benade, and then set out with his dear wife on the 23d for Salem. They arrived there safely on the 9th of December, and were joyfully received by the members of that congregation. With peculiar feelings did our late brother now take up his residence in the same dwelling which his parents had formerly occupied for many years, and fill in part the same offices which his venerable father had here held before him. Whilst, on the one hand, he met with a high degree of love and respect from the members of his pastoral charge at Salem, as also from the brethren and sisters in the surrounding congregations, over which he exercised a fatherly control, and which were greatly blessed by his frequent visits, and edified by his fervent discourses and holy conversation; he, on the other hand, was so overwhelmed at times by various occurrences in the congregation at Salem, that, to use his own words, "it seemed as if the Lord had hid His face" from him; tormented by doubts of every kind, such a gloom overspread his mind, that it was surprising to himself how he could withal continue to perform the duties of his station, and he therefore seriously meditated to resign his office. But in this his hour of darkness he again experienced the grace of that Savior, who does not suffer any one to be tempted above that he is able (1 Cor. 10. 13). It was on the evening of Good Friday (April the 14th) of the year 1843, as he was engaged in examining the contents of an excellent little volume, entitled "The Anxious Inquirer after Salvation" by John Angell James, which had been placed in his hands for inspection, that the Holy Spirit suddenly made it clear to his mind what it was that he still stood in need of, namely, a simple and entire faith in the all-sufficient merits of Jesus. A new light broke in upon his soul, and such a measure of consolation was imparted to him as he had not for a length of time enjoyed. The death of his only brother to whom he was tenderly attached, and who departed at Greenville, in Tennessee, on the 21st of December 1845, was a severe stroke, to him and affected him deeply.

In the year 1847 he presided at the Preparatory Provincial Synod held at Salem; and in the spring of 1848, accompanied by his only remaining son, he traveled to Germany, where, as deputy of the Wachovian Provincial Helpers' Conference and of the Congregation and Elders' Conference at Salem, he attended the General Synod of the Brethren's Unity convened at Herrnhut. With his accustomed faithfulness and care he executed the commissions with which, as deputy, he had been entrusted, and soon won the affectionate regards of all with whom he came into contact. A general wish was entertained that he might suffer himself to be regarded as a candidate for a seat in the Unity's Elders' Conference. But he could not consent to have his name proposed for

such a station. In the month of October (1848) he returned again to America, thankful that he and his fellow-voyagers had been preserved from harm, though their ship at one time narrowly escaped being driven on a rock. Having arrived at Salem again in safety, he resumed his former labors; but he soon became convinced that the time had come, when, after thirteen years of service in this congregation, he should request the Unity's Elders' Conference to relieve him of his offices, that he might withdraw into retirement for a season and recruit his exhausted energies of soul and body. His wish was granted, and he accordingly repaired to Bethlehem, Pa., where he arrived with his wife and son on the last day of July 1849. His term of rest was destined, however, to be of short duration: for when in the course of a month his health appeared to improve, an offer was made to him to enter the service again as one of the ministers of the Bethlehem Congregation. It cost him a hard struggle, before he could make up his mind to accept of this difficult and responsible post. Willing as he was to devote himself to the service of his Lord, yet his humbleness of mind and his low estimation of himself did not allow him to consider himself capable of fulfilling the duties which this office would require of him. But he finally submitted to the force of circumstances,—in which he saw, as he believed, a sufficient indication of the Lord's will; and on the 1st of September accepted of the appointment, relying solely on the aid of Him who had already helped him in so many trying cases. Nor was he put to shame. During the three years and more of his ministration in Bethlehem he was enabled, though often suffering in body and dejected in mind, to fulfil the duties of his calling with scrupulous punctuality; whilst by the singular purity of his life, which commanded respect; the engaging loveliness of his manners which won admiration; the pacifying gentleness of his zeal, which disarmed contradiction, and the unfeigned humility of his character, which left no room for envy; he gained the love and confidence of all. Thus he lived and labored in faithfulness and blessing up to the day that he was taken from us.

Without any perceptible change for the worse in the general condition of his health, and apparently in the enjoyment of greater cheerfulness of mind than usual, he had still for some months of late been suffering from frequent, but transient spells of a violent, cramp-like pain in the breast, which appeared momentarily to impede the functions of the heart, and betokened a morbid affection of that organ of life. Yet he was not thereby materially prevented from attending to his duties, both in public and in private. He however, had a strong foreboding that the complaint with which he was afflicted, whatever it might be, would eventually prove the occasion of his speedy dissolution, and that ere long. He had taken council with his Lord about it all, and stood ready,

with his loins girt, to follow the first summons that should call him home, sure of a gracious reception. At one time he said to his wife: "This pain which I have, is a loud knock at the door of my heart, asking me to consider the question—Art thou ready to give an account of thy stewardship?"—At another time, walking to and fro in his study, he pressed his hands earnestly together, and exclaimed with a look of joy: "Oh, how blessed will it be to have done with sin, and be past temptation; and more than all, to be forever—forever with the Lord."

It had often been his desire, and no doubt his prayer too, that it might please the Lord to spare him from dying with a lingering and painful disease; and this wish was most happily granted. He appeared in the pulpit for the last time on Sunday, the 16th of January 1853, and taking his text from Matthew 3. 13—17, discoursed with much freedom and animation on the Baptism of Jesus and His Consecration as the Christ of God; with that affectionate earnestness, and impressive seriousness of manner and voice, so peculiarly his own, he exhorted his hearers to make a complete surrender of their hearts to the Lord, and live as faithful followers of Jesus. The following day he complained of having taken a cold, but did not feel sufficiently indisposed to refrain from his wonted activity. On Tuesday his head was much affected, and by the advice of his physician, he confined himself to the house; in the course of the afternoon his son from Nazareth came in to pay him a short visit, and he then spent several cheerful hours amidst the family circle. In the evening he employed himself as usual at his writing-desk, and when the day's work was done, he retired to rest. At about half past three o'clock of the next morning (Wednesday, the 19th,) he had an unusually violent attack of his chronic complaint; but after taking the medicine which was offered him for the alleviation of his pain, he laid himself down again to repose. His wife, who had been gone from his side but a few minutes into the adjoining room, was suddenly startled by his loud and painful respiration. She called to him; but he gave her no answer. On hastening to him with a light, and looking into his countenance, she saw that death was fast approaching. In a few moments he breathed his last, and his happy soul, without an apparent struggle forsook its earthly tenement, and softly dropped into the arms of its beloved Redeemer. The term of his pilgrimage was 62 years, 2 months, and 5 days.

The funeral of our departed brother took place at Bethlehem on the Sunday following his decease, and although the weather was very disagreeable, (it snowed and rained by turns,) still the church was compactly filled with a sorrowful and sympathizing multitude, who took a solemn interest in the well-arranged services of this mournful occasion, and listened with subdued and seri-

our attention to the feeling address of br. Charles F. Seidel, who preached in German on the words: "For me to live is Christ, and to die is gain," Phil. 1. 21., and the faithful tribute which br. John C. Jacobson paid in English to the memory of our sainted brother. In conclusion, br. Charles F. Welden, minister of the Lutheran Church in this place, offered up an earnest prayer that the bereaved mourners might be comforted, the stricken church be healed, and all hearts be moved to attend to the warning voice of the Lord. The remains of our beloved brother were then conveyed to their last resting-place in the Moravian burying-ground; where, not far from the slumbering ashes of his venerated parents, and surrounded by the sacred dust of many an other precious child of God, they await, in hope of a blessed resurrection, the glorious appearing of our Lord Jesus Christ.

 REMARKS BY THE TRANSLATOR.

The subject of the foregoing Memoirs, br. William Henry Van Vleck, having for a period of 40 years held a prominent place in the eyes and hearts of his christian brethren in the American branch of the Brethren's Unity; we feel it due to the Lord who gave him to us, as also to ourselves from whom he has again been taken, that we show our appreciation of the gift, and our sorrow for the loss, of so worthy a man; by devoting a page of this journal of the American churches to something more than a passing notice of his death.

It would as little accord with the character of the deceased whose memory we revere, or the spirit of the Church whose principles we avow, as it would be now in time, or here in place, to write his panegyric: for his praise is already throughout all the churches, and there is another testimony on record—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them"—Rev. 14. 13.

We therefore simply desire to gratify our readers and ourselves, by presenting, with a few feeble strokes of the pen, an outline of those impressions of our sainted brother which are still fresh in our minds; and now that the original has passed from our sight, we would preserve his likeness for future remembrance, according to the divine injunction: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation"—Heb. 13. 7.

As a supplement to his own narrative of himself, we hold it needful, too, that we should represent him in that finished shape

in which he appeared in others' eyes—the reverse, in part, of what he was in his own—and thus complete the Memoirs which he so faithfully began.—In the personal appearance of our late, dear brother, there was no peculiar gift of Nature to command attention, or prepossess one in his favor; but so much the more did the superior charms of Grace display their power, by lighting up his solemn brow and benignant features with a smiling radiance, and imparting a gentle ease and a quiet dignity to all his movements, that made his bodily presence agreeable and left a delightful impression of his person upon the mind.

In the composition of his being, the sterner qualities of the manly character appeared to combine with the more delicate traits of the female disposition. He was one of those rare instances in which the two natures seem to be harmoniously blended without destroying the individuality of either. He united the vigorous conception, careful discrimination and dispassionate judgment of the stronger, with the intuitive apprehension, sensitive feeling and tender sympathy of the weaker, sex. Diffident in undertaking, yet bold in execution—timid in design, yet firm in resolve—prudence attended, and success rewarded, his labors.

Given to prayer, he always exhibited a sanctified mien, and could perform the most trifling acts with an unction of spirit that revealed a soul in constant communion with God.

To the virtue of the Christian he added the courtesy of the gentleman, and cultivated both characters without doing violence to the proprieties of either.

At home in the pulpit, he delivered himself with freedom and grace; displaying great logical skill in the arrangement of his discourses, pure classical taste in the choice of his figures and comparisons, and a truly refined spirit in the chasteness of his language and the beauty of his style. More fervent than animated, and more persuasive than powerful,—he faithfully declared “the whole counsel of God;” and sent the polished shafts of conviction into the hearts of his hearers, ere their gratified minds had suspected the danger.

A deacon—a presbyter—a bishop—not perfect in a single order, yet holy in all; weeping over his deficiencies, he still aimed at perfection. Each step in honor was, to him, a step in humility; and he never was above the lowest of his brethren. Every situation in which he was placed found him diligent in business, faithfully endeavoring to “redeem the time,” single-eyed to the service of his Lord, and zealously seeking to promote the cause of Christ both at home and abroad.

Born a Moravian, and religiously trained in the strict observance of a beautiful system of time-honored but time-worn customs—he had, nevertheless, through the power of the new birth, learned to value the spirit more than the forms; attached

to ancient usages, and a friend of modern movements,—with one hand on the old things and one on the new,—he stood, a watchman and a priest, between the Past and the Future of the Brethren's Church—showing us, who remain, what manner of persons we ought to be.

His Death was as instructive as his Life. Both exhort us to "watch and pray!"

(COMMUNICATION.)

PROFESSOR SCHMUCKER AND ZINZENDORF AS LUTHERAN MINISTER AND INSPECTOR!

TO THE EDITOR OF THE CHURCH MISCELLANY.

DEAR BROTHER:

Some time ago I spent an afternoon at the house of a Lutheran clergyman, a particular friend of mine. Whilst enjoying a familiar chat on theological topics, the door opened, and in came a spruce young gentleman from the Theological Seminary at Gettysburg, carrying in his hand a small carpet-bag well stuffed with books. Anxious to see what works he had selected for the enlightenment of our community, I awaited the bag's unlocking—when lo! there appeared within, nestling in friendly communion, some half a score of duodecimos, bearing the title, "The American Lutheran Church, historically, doctrinally and practically delineated, in several occasional discourses, by S.S. Schmucker, D.D." My friend, who had already examined the work, advised me to peruse the nineteenth page. As I am, at all times, ready to receive instruction or edification, as the case may be, I took up one of the volumes and began to read. The instruction which I got was novel, the edification peculiar in its kind; inasmuch as I quickly found the following sentence and foot-note: "Having reached his place of destination, (the learned Doctor is speaking of Rev. H. Muhlenberg's arrival at Philadelphia) and surmounted the opposition of Count Zinzendorf, who under the assumed name of Thurnstein had passed himself off as a Lutheran minister and inspector, he was cordially received, etc." And the note; "The writer has in his library a volume of sermons, published in Budingen (should be Buedingen) 1746, evidently by Count Zinzendorf, in which the writer (which writer?) on the title page is represented to have been Lutheran Inspector and Pastor in Philadelphia in 1742." This by way of introduction. Now, although I should be sorry to see the Church Miscellany prostituted to such rabid polemical uses as those to which certain other religious newspapers and journals of Pennsylvania, New

York and Maryland are put; still a clause, like that above ought not to be passed by in silence. The memory of the great and just man, whom Doctor Schmucker has attacked, requires at least a few words of explanation and of truth. We owe it, moreover, to *ourselves*, as a church, not meekly to fold our hands, and deferentially to keep our peace, when writers of other denominations think proper to falsify history at our expense.

Doctor Schmucker makes two very grave charges against Zinzendorf; the first, that he assumed a false name; the second, that *he passed himself off* as a Lutheran minister and inspector, in other words, pretended to be what he was not, in still other words, committed a *deliberate act of deception!* I have turned and twisted the Doctor's sentence into every possible shape, in order to find a more charitable construction, but I have turned and twisted in vain. However, I have also, with some attention, examined the engraving of the learned Professor, which adorns his work; judging according to the few rules of physiognomy which I recollect, I would take him to be an "honest man," and I will, therefore, be charitable enough to suppose that he has erred through ignorance and not with will. If such is the case, then no one ought to be more thankful for historical facts in reference to the point in hand, than Doctor Schmucker himself, aspiring as he does to the dignity of a historian. These facts will, of course, not be new to those readers of the Miscellany, who have at all studied the early history of our Church in this country.

The first charge against Zinzendorf can be refuted in a very few words.

When this truly faithful servant of Christ arrived in America, in the year 1741, he earnestly desired to devote himself *entirely* to the service of his Master. Knowing that, as Count Zinzendorf, he would be subjected to many inconveniences of form and etiquette, believing that his rank would thus hinder him in his labors for the kingdom of God, and* wishing to spare the fair and noble name of his family that malicious abuse which had been, and as he well knew, would still be heaped upon him, he publicly and solemnly resigned the title which he held. There was, therefore, nothing secret and nothing false about the transaction; he did not appear under another name, in order to conceal from the people who he really was. Far from it; the resignation took place, in broad daylight, at Philadelphia, in the house of Governor Thomas, on the 15th of May 1742, Zinzendorf delivering a latin oration in the presence of W. Allen, James Hamilton, Benj. Franklin, Rev. Eneas Ross, Chs. Brockden and many other distinguished men, in which he set forth the reasons that induced

* Spangenberg's *Leben des Gf. Zinzendorfs*. Vol. 5, p. 1388.

him to take this step.* The name by which he now desired to be called was Mr. von Thuernstein (not Thurnstein); and even this was not an assumed name, as Doctor Schmucker informs his readers, but belonged of right unto Zinzendorf. Doctor Schmucker is probably aware of the fact, that even at the present day, many noble houses of Germany, beside the original family title, hold the names of their different estates as their own names; and these names derived from estates are legally acknowledged. Now it so happened that Zinzendorf had a multiplicity of such appellations, as Doctor Schmucker can read in the Preface to Spangenberg's *Leben des Gf. Zinzendorf*, or in the Preface to Jackson's abridged translation, where they are all given at length. One of these names was "Herr von Thuernstein." Thuernstein was, therefore, as much Zinzendorf's name, as Schmucker is the Gettysburg Doctor's!

The second charge against Zinzendorf is this, that he passed himself off, as a Lutheran minister and inspector, during his visit to America.

Zinzendorf's course of conduct, as regards the Lutherans of Pennsylvania, has proved a profound mystery not only to Doctor Schmucker, but also to many of his brethren; although the Gettysburg Professor is the only Lutheran of modern times, who, to my knowledge, has ventured so uncharitably to call in question the honesty of Zinzendorf's character. A full investigation of Schmucker's second charge would trespass too much upon the pages of the *Miscellany*; I must, therefore, try to be as concise as possible.

The refutation is easy enough. Any one, of a candid mind, who takes the trouble to examine that portion of Zinzendorf's biography, which is comprised within the years 1741—1746 must, at once, acknowledge that the following points can most confidently be established. Authorities are; Spangenberg's *Leben Zinzendorf*, Jackson's abridged translation, Verbeek's *Leben Zinzendorf*, *Die Buedingische Sammlung*, and many original manuscripts preserved in the archives at Bethlehem.

1. *Zinzendorf did not come to America in order to establish Moravian congregations.*

On the contrary, it was his intention to labor amongst the many sects scattered throughout the land. A glorious but premature ideal filled his soul. He thought it possible, by the aid of the Holy Ghost, to make America, and especially Pennsylvania, the seat of a "congregation of God in the Spirit;" that is, a congregation freed from all denominational forms, and built up of all

* See copy of a document dated 15th of May 1742, drawn up, sealed and signed by Chs. Brockden, Dep. Master of the Rolls of the Province of Pennsylvania, and Recorder of Deeds for the city and county of Philadelphia, printed in the *Buedingische Sammlung*, Vol. 3., page 330.

true and living disciples of Jesus, no matter how they were called, nor whence they came. Hence, at the synod of Marienborn, in the year 1741, Zinzendorf provisionally resigned his episcopal office. Spangenberg in his biography of Zinzendorf (Vol. 5, cap. 3, § 20,) thus explains this resignation; "It was the object of the Count to declare, in substance, this: I cannot from this time onward, so bind myself to the Moravian Church, that I only make those things my business, which I have to do as a Moravian Bishop; my calling goes farther; and this calling I certainly believe to have received from my Lord and not from man." And Zinzendorf himself, in one of the discourses which he held at Herrndyk in Holland, previous to his departure for America, thus speaks of his intended journey: "I have been hereto ordained by God the Lord, to preach the word concerning Jesus blood and death, not with artificial nicety, but with the power of God, unmindful of what may thereby befall me. This was my calling before I knew anything of the Moravian Brethren. I am, indeed, and I remain, in connection with them, for they have received our gospel of Jesus Christ into their hearts, and have appointed me and other brethren to the service of their congregation; *nevertheless, I do not, on that account, separate myself from the Lutheran Church.* A witness of Jesus can live and stand in this religion. Yet I cannot bind myself, with my testimony, to one religion, the whole earth is the Lord's and all souls are his, and all have demands upon me. No doubt opposition will be wanting as little now, as heretofore, but the word concerning Christ Jesus and Him crucified is the power of God and divine Wisdom, and whatsoever opposes this word shall be put to shame." With these ideas, therefore; with the earnest, holy purpose to work for the Lord, for the Lord only, and not for the Moravian Church, did Zinzendorf land in America.

2, *The Germans in Pennsylvania, at the time of Zinzendorf's arrival, (November 1741) were in a most miserable, spiritual condition.*

Spangenberg, who lived in Pennsylvania for a number of years, tells us, that of the one hundred thousand Germans then residing in the province, many thousands cared nothing at all about the religion of Christ. Indeed it became, at that time, a proverb to say of a man, who never troubled himself about God or God's word, "he is of the Pennsylvania religion." Many of these Germans were nominally Lutherans or Reformed, but they had forgotten the instructions received in their youth, they were deprived of the means of grace, numbers of them scarcely ever heard the preaching of the word, whilst their children were growing up in ignorance almost as gross as that of the heathen Indians around them.

* Spangenberg's *Leben Zinzendorf*. Vol. 5, p. 1345.

Some of the Lutherans had written to Germany, asking for ministers, but for many years none arrived, and they were informed that no preacher could be sent until they had, first of all, fixed his salary.* Since the year 1730 the Lutherans and Reformed had jointly rented a barn at Philadelphia, for public worship. The Reformed had as their preacher a certain Bøhm, formerly a schoolmaster; but the Lutherans had, as yet,† no regularly appointed and ordained minister. Such was the religious state of affairs in Pennsylvania, when Zinzendorf arrived.

3, *The Lutherans of Philadelphia and of the vicinity gave Zinzendorf a regular and unanimous call to be their minister.* The Lutherans of Philadelphia had frequent opportunities of hearing Zinzendorf's discourses, which he delivered in his own private house. They found his doctrines in accordance with Luther's catechism, and invited him, of their own free will, to preach in their barn. Before he accepted this invitation, he wrote to Bøhm, asking him whether he had any objections. Bøhm answered in a letter addressed to no one in particular. In this letter he plainly showed his animosity, but, at the same time, confessed that the Reformed had no right to hinder Zinzendorf from preaching in the barn, if the Lutherans wished it. This was in the month of January 1742. The Count did preach, and continued to do so. In February the Lutherans earnestly besought him to administer the Lord's supper to them. He demurred, at first, but after a most visible outpouring of the Holy Ghost upon the congregation, during the services of Palm Sunday, he, at last, consented. On Easter Monday the communion was celebrated and abundant blessings were showered down upon all who approached the table of the Lord.‡ In the month of April, (I translate from the Buedingische Sammlung, page 581) "the entire German Lutheran denomination in and near Philadelphia, both the good and the bad, unanimously called the Count to be their minister." Zinzendorf now, first of all, held a meeting of the Lutherans, and proposed a series of questions to them, which were answered in writing. To three of these questions and answers, I would especially call the attention of Doctor Schmucker. He will find them in part in the Buedingische Sammlung page 827, and, in full, in the original manuscript preserved in the archives at Bethlehem. One question: "Are you all of one mind?" Answer: "Yes!" Another question: "Have you no other minister?" Answer: "No!" A third question: "In what connexion do you stand

* Vide Spangenberg's *Leben Zinzendorf*. Vol. 5, page 1380. — And an original manuscript in the Bethlehem archives.

† See Reichel's article in *Schaff's Kirchenfreund*, March 1849, page 96, Note.

‡ Spangenberg's *Leben Zinzendorf*. Vol. 5, pp. 1392; and *Buedingische Sammlung*, pp. 580 and 581.

with others in this country?" Answer: "We are in no connection whatever with any other congregations!" "Hereupon," I translate word for word from the account given, *Buedingische Sammlung*, page 581, "hereupon he yet gave them several weeks time for reflection, and as they unanimiter insisted upon it, he, at last, on Sunday *Misericordias Domini* accepted the vocation, granted them several weeks time for revision, and then had wardens anew elected, in open church, *nemine contradicente!*"—The Vocation itself, *verbatim et literatim*, may be read by Doctor Schmucker, *Buedingische Sammlung* page 828. In this vocation it is expressly stated, that they, the Lutherans, were well aware that Zinzendorf could not always remain with them, and that they would, therefore, extend the same vocation to the Rev. C. Pyrlaeus, who had studied theology at Leipzig, whenever Zinzendorf would be obliged to leave Philadelphia.

Besides thus caring for the Philadelphia congregation, Zinzendorf also provided the Lutheran congregation at Tulpehokin with a minister, and this at their particular request. Further, he sent several preachers to proclaim the word to those Lutherans, who were scattered throughout the province; and, at a later period, supplied other Lutheran churches with teachers and ministers, cared for the instruction of the children of this denomination, and was ever ready to give advice and assistance, when it was asked. Then he became, in the fullest sense, the Lutheran Inspector in Pennsylvania.*

In view of all these historical facts, I ask Doctor Schmucker, whether he has not done gross injustice to Zinzendorf?—Did Zinzendorf pass himself off as a Lutheran minister and inspector, or was he really and actually such?—If the printed histories and original manuscripts to which I have alluded are not altogether false and worthless, (and I suppose even Doctor Schmucker will not extend his charge of dishonesty to Spangenberg, to Cammerhoff, to Pyrlaeus, to Boehler and to all Moravian Brethren of that day) then this fact is most incontrovertibly established, that Count Zinzendorf was the first regularly called and ordained minister of the Lutheran congregation at Philadelphia!—Here is a recapitulation of the matter:

Zinzendorf, according to his own repeated declarations, never left the communion of the Lutheran Church, he was an orthodox Lutheran preacher, according to the unanimous testimony of the Theological faculty at Tuebingen, and of the theologians at Stralsund and Wittenberg; he had, previous to his leaving Europe, resigned his Moravian episcopal office; he came to Pennsylvania to care especially for his wandering, forsaken Lutheran brethren;

* Spangenberg's *Leben* 3., vol. 5, page 1306, and Jackson's Translation page 298.

he found them, in truth, as sheep without a shepherd; he did not offer himself as their preacher, but they, first, earnestly besought him to minister unto their spiritual wants; he did not eagerly seize upon the vocation which they gave him, but calmly and honorably assured himself of their unanimity; he was called by *all* the Lutherans, in a regular and formal way, no one gainsaying; his services were blessed unto the souls of his hearers and received with joy; he labored incessantly to advance the welfare of the denomination throughout Pennsylvania, and was looked to for assistance and advice by many of his fellow-Lutherans.

I have said what I wished to say. I leave to Doctor Schmucker's sense of Christian honor and of Christian charity the acknowledgment of the injustice he has done Count Zinzendorf.

I remain yours &c.,

HISTORICAL TRUTH.

FOURTH ANNUAL REPORT

of the United Brethren's Home Mission Soc. in Camden Valley.

In presenting this short Report to the Society, the officers feel much encouraged, because they have witnessed during the past year an increased interest in the prosperity of our Home Mission Work. The interesting intelligence from the several Home Missionaries, so faithfully depicting the scenes of their labors, and also the sermons preached in behalf of this cause, which have appeared in the Church Miscellany,—have been more or less fully communicated from the pulpit on various occasions; and public attention been thus more generally directed to this department of the Mission of our Church. The contributions have also somewhat increased; and since the organization of our Society, (Oct. 28th, 1849) we have collected about forty dollars, which have been duly paid over to the Treasurer of the Parent Society at Bethlehem, Pa., and the receipts regularly acknowledged. This is a *small sum*, compared with what some other Auxiliary Societies have contributed during the same period, to the Home Mission Cause, and their example should therefore encourage and emulate us, to *do what we can*, “for they that sow bountifully shall also reap bountifully.” This holds good in grace as well as in nature, wherefore we should, as diligent stewards, sow our seed in the morning, and not withhold our hand at eventide, for if we faint not, we shall in due season reap a rich and an abundant harvest. Let every contributor to our Home Mission Treasury, put this question to himself: *Have I done what I could for this Cause?*

And if the least shade of doubt arises in the mind ;—if we know and feel that we might and should have given more liberally, let us in future be found more cheerful and ready to lend thus unto the Lord ; and we shall verily not fail to receive our own, and more than our own, at His hands. “With what measure ye mete, it shall be measured to you again, (Matth. 7. 2.) ;” wherefore, “give, and it shall be given to you, good measure, pressed down, and shaken together and running over, shall men give into your bosom. (Luke 6. 98.)” And say not it is vain to serve the Lord, and to offer Him your first fruits, and to bring tithes into His storehouse ; but prove Him according to His own word, and see, if He will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. As the members of this Society *personally* value the religious advantages which they possess, so let them think and pray more fervently for those fellow christians, who are less highly favored ; and also for the multitudes who live without any Gospel privileges—who are bent on doing evil, and who thus expose themselves to a fearful condemnation ! Let every parent among us, be a faithful Home Missionary within his own family circle. Let all our youth gladly receive the religious instructions freely offered them ; and let every individual seek to be properly impressed with his own responsibility to God ; and we all, taking delight in the Lord and in His ways, and dwelling together in peace as His followers, and being members of the United Brethren’s Church, exercise more of that self-denial and christian activity, which distinguished our forefathers in carrying forward their Missionary operations in heathen and in christian lands. And as the Home Missionary operations of our Brethren one hundred years ago, in this our own country, are well suited to instruct and encourage in this respect, we shall, in the service that will follow the reading of this Report, call, amongst the rest, particular attention thereto, and hope that the remembrance of what our Church has done for the spread of the Gospel, and what she is still permitted to do in her unpretending way, will nerve our and every coming generation to more zeal for the conversion of souls, the promotion of godliness and the spread of the kingdom of Christ upon earth. Our Brethren’s Unity is small in numbers compared externally with other branches of the Christian church. Our congregation here in Camden Valley is also small. But if we only belong to “the little ones” in whom the Lord delights, should we not Brethren, be as a light shining in a dark place ?

Let us therefore display a Christ-like spirit in all our life, and follow the example of the Savior, and not close our ears and hearts to the calls for help which may be made to us, but be found ready to do good and to communicate at all times, and to engage

in every good work and labor of love for Zion's sake, that she may prosper, and soon embrace within her arms of love, all nations, and kindred, and people of the earth.

EDWARD H. REICHEL,
Secretary.

Camden Valley, }
March 5th, 1853. }

It would give us (and no doubt our readers) much pleasure to receive similar reports from all of our Auxiliary Home Mission Societies, and we therefore embrace this favorable opportunity to request our fellow-laborers every where to send us an account of their doings, for the mutual encouragement of us all in our humble efforts to promote the Savior's cause throughout our land. May the Lord, in His mercy, continue to bless the Camden Valley auxiliary, and give unto our brethren of that society richly to enjoy the fruits of their liberality, by causing them to abound in every good thing! And may that same Spirit which caused the disciples of old to be "of one heart, and of one soul," distributing "unto every man according as he had need" (Acts 4. 32—35), manifest His power still more and more within the hearts of all our brethren who have hitherto assisted us in supplying the destitute and famishing souls of our fellow-sinners, both near and afar off, with the needful means of grace!

The Fourth anniversary of our Moravian Home Mission Society is near at hand; and we hope that such of our distant auxiliaries as cannot then be present in person, will be present in writing—thereby refreshing the spirits, and strengthening the hands, of their brethren in the work of the Lord. We will hope for "letters weighty and powerful" (2 Cor. 10. 10), "good reports making the bones fat" (Prov. 15. 30.), and a "word in season" (Is. 50. 4.) to encourage us all.

Brethren, shall we hope in vain?—*Ed. Misc.*

A LOOKING GLASS TO THE HEART,

or some of the ways in which selfishness and pride appear.

1. In setting a high value on our kindnesses or labors for the good of others: impatience or mortification at ingratitude or want of success. Rom. xii. 3. 8. Gal. vi. 6. 9.

2. In being tenacious of our own property, and ready to resent encroachments upon it. 1 Cor. vi. 6, 7. Matth. v. 40.

3. In strictly assuming the dignity, rights, or privilege that we think our due, and being mortified with disrespect or neglect. Esther iii. 5, 6. 1 Cor. xiii. 4, 5.

4. In the risings of anger or revenge at any contempt or ill-usage. Luke ix. 54. Rom. xii. 19. Eccles. vii. 9.

5. Impatience at contradiction, and irritation if our self-will be thwarted. Esther i. 12. 1 Cor. xiii. 5, 7.

6. A reluctance to give up our own will to obey the will of another; so strong is that feeling in some characters, that a desire expressed to lead them, is sufficient to excite resistance. Jer. xlv. 15—17. Eph. 5. 21. 1 Pet. v. 5.

7. A dislike to be dictated to, or found fault with. Prov. xii. 1. xv. 10.

8. A high esteem of our own opinion, an unwillingness to yield it to another, and a desire to rule and have everything our own way. Prov. iii. 7. xii. 15. Rom. xii. 3, 10. Phil. ii. 3.

9. Vexation at being blamed when we deserve it, offence at being suspected if we do not, and a spirit of self-justification and retort. Prov. xvi. 2. xxx. 12. Heb. xii. 3. 1 Pet. ii. 20.

10. A reluctance to condemn ourselves, or confess ourselves in the wrong even in trifles; and a tenacious adherence to what we have once advanced in argument. Job xii. 1—3. Prov. xiv. 16. James v. 16.

11. Prejudice against those who dislike us, or have told us of our faults, crossed our self-will, or interfered with our interest, pleasure, or comfort. 2 Chron. xvi. 7—10. Prov. xv. 12, 31, 32. Mark vi. 17—19.

12. A desire for the praise of men, for honors, or distinctions. Matth. xxiii. 5—12. John v. 44. xii. 42, 43.

13. Preferring the favor of the great on account of their rank, fortune, or influence. Prov. xix. 6. James ii. 2—4. Rom. xii. 16.

14. Showing kindness to others from motives of self-interest or self-gratification. Acts xxiv. 26. Luke vi. 32—36. xiv. 12, 14. 1 Cor x. 33.

15. Accepting and pleasing ourselves with praises that we are not wholly worthy of. Matth. vi. 16.

16. Jealousy of the love or preference shown to others. Gen. iv. 4, 5. xxxvii. 3, 4. Gal. v. 26. Phil. ii. 3.

17. Indulging the pride of appearance in dress, house, furniture, table, equipage, or any outward thing. Luke xvi. 19. Matth. vi. 25. 1 John ii. 15, 16.

18. A feeling of self-importance, and using the gifts of nature or providence to feed our vanity or pride. Acts xii. 21—23. Rom. xii. 3. Gal. vi. 3.

19. The undue indulgence of any of our five senses merely

for our gratification. Prov. xxiii. 2. 31, 32. 1 Pet. iv. 3. 1 Cor. ix. 25. 27. Phil. iv. 5.

20. Feeling a cold interest in the concerns of others, listening to them merely from civility, and being ready to talk much of our own. Phil. ii. 4.

21. Relating with an inward complacency the faults or injudiciousness we have discovered in another, connected with our own better judgment or conduct in the same particulars, or the good effect of our own advice. Ps. xv. 3. Gal. vi. 1. James iv. 11.

22. Making representations to others that have a tendency to display any advantages we possess in riches, connections, reputation, etc., or any good actions we have performed. 2 Kings xx. 13—17. Prov. xxvii. 2. Jer. ix. 23. Matth. vi. 3.

23. Imposing any little trouble or difficulty on a companion, instead of willingly taking it upon ourselves. Luke vi. 31. Gal. vi. 2.

24. Considering our own ease or pleasure in our domestic habits or arrangements, rather than making any sacrifice to those we live with. Gen. xiii. 8, 9. Rom. xv. 2, 3.

25. Making trifling annoyances or inconveniences of importance, and suffering them to irritate our temper. Luke x. 40, 41. 1 Cor. xiii. 5. 7. Prov. xvi. 32.

26. Withholding money or giving it sparingly, or spending any in self-indulgence that might be given to the poor, or to the cause of religion. Deut. xv. 7—11. Prov. iii. 9. 27, 28. 2 Cor. ix. 6, 7.

27. Spending money in some instances extravagantly to be esteemed liberal. Prov. xxi. 27.

28. Being exalted with riches, or ashamed of poverty. Ps. xlix. 6—13. Luke ix. 58. James ii. 5.

29. Aiming at an appearance beyond our finances. Prov. xxx. 8. Phil. iv. 11, 12.

30. Feeling pain at being under an obligation to any one. Phil. iv. 16. Luke viii. 3.

31. Expecting much personal attention from others. 2 Kings v. 11. Matth. viii. 8.

32. Requiring the company of those we love for our own gratification, rather than making their happiness our chief object. Ruth i. 8—16.

33. Resisting whatever is humbling to us. Matth. xxiii. 12. John xiii. 14, 15. James iv. 13.

All these things are contrary to the simplicity and humility required by the gospel of Christ, and must be brought under the great

Christian rules of love to God, and love to man.

1. Of being subject to the glory of God. 1 Cor. x. 31.

2. Of seeking to please Him in all things rather than ourselves, Rom. xiv. 7, 8. and xv. 3. Col. iii. 17.

3. Loving His will rather than our own. Matth. vi. 10. and vii. 21.

4. Loving our neighbor as ourselves, and doing unto him as we would he should do unto us. 1 John iv. 7. Matth. vii. 12. Col. iii. 14.

Hence the necessity of Christian self-denial, Luke ix. 23; mortification, Rom. viii. 13; and crucifixion of the corrupt nature, Gal. v. 24. Rom. vi. 6; that we may not be ruled by the love of self, but by the love of God and man. Matt. xxii. 37—40.

Mortification of any sin must be by a supply of grace; of ourselves we cannot do it.

This grace is the purchase of a Savior's sufferings, and can only be received by faith in Him. Titus ii. 14. John vii. 38, 39. By union with Christ, His Holy Spirit flows into the soul. John xv. 4, 5.

Crumbs from the writings of a disciple of Christ.

1. A small number of true disciples is as acceptable to our Savior as a multitude of outward Christians. The main point is that the whole heart be devoted unto him—then he reveals himself in his beauty.

2. The one thing needful for the members of every Christian society is, to gain for themselves in Christ a share, though this may have the appearance of self-preferment which prevents in some measure the outward extension of our church—still it is better, to bestow less attention on others, than to fall short in our own salvation.

3. Thousands of pulpits would be a real blessing to millions of men, if the word were preached in its sublime simplicity, and the incarnation of the Son of God, his sufferings and death were the sum and substance of all discourses!

4. Not to know Christ, and still to be called a christian, is a contradiction. It is inconceivable, how a man should speak of a name, which he doth not know,—or profess to belong to Him, whom he never has found.

5. True faith confers unspeakable happiness, and here already imparts eternal life.

Bethany, O peaceful habitation,
Blessed mansion, lov'd abode—

There my Lord had oft his resting station,
 Converse held in friendly mood :
 With that bliss, which Mary highly savor'd,
 I could wish this day still to be favor'd ;
 But Thy presence makes to me
 Every place a Bethany.

Jesus still has families, in which he visits as in the days of his flesh ; from which he meets with a hearty welcome—and by which he is received as the most agreeable guest and friend.

I have but one petition,—
 When Thou go'st forth, admission
 In others' hearts to find,—
 Pass me not by, nor slight me ;
 Come, Dearest,—I invite thee,—
 And leave one kiss of peace behind.

Could we with ink the ocean fill,—
 Were the whole earth of parchment made,—
 Were every single stick a quill,—
 And every man a scribe by trade ;—
 To write the love of God above
 Would drain the ocean dry ;
 Nor could the scroll contain the whole,
 Though stretch'd from sky to sky.

HOME MISSION INTELLIGENCE.

WISCONSIN.—Br. Fett writes from Green Bay, under date of January 21st, 1853:

On New Year's day I preached from Hosea 10. 12 to only a dozen hearers. The snow was so deep that females could not venture out. May the Lord visit us in His mercy this year, and renew His work amongst us by the aid of His Holy Spirit!—When we take a retrospect of the year that is gone, and consider the many trials which we have had to endure, we are forced to exclaim in astonishment, Is it possible that we could bear so much ? Yes it is, when the Lord is with us, and we can cast ourselves upon Him. And, God be praised, this we could do, and did it daily; and intend to do it for the future ; knowing that without Him we can do nothing. Thus far hath the Lord graciously helped us ; and we heartily believe and trust that He will continue to assist us, and will yet set our feet in a broad place. The thought that He, the Conqueror of all evil, can, as Luther says,

drive the devil out of that stronghold in which he generally sits securest—the human heart—gives us courage, and inspires us with the hope that here where the prince of darkness has a visible work in the hearts of the children of disobedience, the Lord will yet bring many souls out of darkness and translate them into the kingdom of light. We will, therefore, not grow weary in scattering abroad the good seed and watering it with our tears. Some of our people moved away from here to Iowa in September and October of last year. May the Lord open their eyes for them there, and lead them in the right way ! Some, who for a length of time had absented themselves from our meetings, begin to return again. Vicious pamphlets and pernicious publications edited by certain German fugitives, amongst whom are some discarded preachers, misled many, and turn the half-hearted ones completely over to infidelity. Of the Germans who arrived here last year there are some of whom one can have hope ; though there may not be many who have as yet a heartfelt desire for the “ one thing needful.”

Our labors in the Lord have thus far not been in vain ; to be assured of this we have only to take the children into consideration whom the Lord has hitherto entrusted to our care. We have a Sunday school for the children and youth before the morning's service, and another for the adults at the close of the afternoon's meeting. Mr. Vail, the agent of the American Sunday School Union, stationed at Milwaukee, visited us in July of last year and supplied us with a variety of books and tracts for our Sunday School. There are some of the children over whom we can rejoice, especially some Catholics, who likewise attend our week-day school. The number of pupils belonging to the day-school, which we keep four days in the week, is twenty-five,—twelve girls and thirteen boys ; thirteen of them are Germans and twelve Americans. Our room is crowded full with them, and they give us enough to do, with teaching them German, English Reading, Writing, Grammar, Geography, Arithmetic and Latin, besides imparting religious instruction. Little attention is paid to the training of children in Green Bay ; if I had the means I would erect a free school here for neglected children.

I last year obtained twenty-one subscribers to the American Messenger. Some of the Germans will not read it, because of the unfavorable reports which the colporteurs give of the Germans in the West.

We have been obliged to live sparingly. To buy a stove for our sitting-room was hitherto impossible : we still make use of a borrowed one. Had it not been for a timely donation from some friends in the East we would at one time not have been able to buy a barrel of flour. And yet we are contented and thankful ;

the Lord has not forsaken us in our difficulties: when we were most in need then the help was nearest at hand.

It is the wish of both our hearts, and our daily prayer, that the Savior will soon let us live independent of assistance from the Home Mission fund. As far as our poor abilities reach, we will do what we can towards our support with joy; but it is only the Lord who can make all things to prosper.

INDIANA.—Br. Barstow writes from Coatesville.

January 27th, 1853:—On New Year's day we held divine service according to the following order. After opening with singing and prayer, I read the Discipline of our church, then the Memorabilia of my labors in this place for the past year, and then addressed a short discourse from the Text for the day to a couple of candidates for confirmation, after which they were duly confirmed, and we all knelt down while I commended them to the Lord in fervent prayer. The next day (Sabbath) they both came forward with us to the holy supper of the Lord, after listening very attentively to a discourse from Eph. 2. 13. They seemed much affected, and we felt that the occasion was blessed to us. There were nine of us in all. Our little church edifice, (36 ft. long and 25 ft. wide) is at length raised.

January 31st. Have just returned from Bethany, a Presbyterian church (N. S.) in Owen County, 26 miles distant. Found, unexpectedly, when I arrived there that they had secured the constant services of a minister of their own connection for several months. I met this gentleman yesterday morning at the church, and he urged me to preach, which I did with reluctance. In the afternoon he had an appointment at Gosport, six miles distant, at which I wished very much to be present and listen; but the people at Bethany were desirous I should remain and speak to them again at 3 o'clock, so I consented. The day was blest to me. The people listened with tearful attention. Indeed there is, and has been for some time, an unusual interest in the subject of Religion among that people. There are seeking and inquiring souls there—middle-aged and intelligent men. May the Lord bless them. If I am not deceived, my heart yearned over them. At the close of the last meeting several of the brethren came forward, and said: "We should be very glad to have you come and preach again to us whenever you can, even though we have a minister engaged for the present." But of course I left no appointment. I saw decided evidences of enlightened piety amongst that plain, farming people; and although my stay was so short among them, yet it was so pleasant, that I shall long remember it.

On my way to Bethany I distributed along the route to passing

travellers 60 of the precious little sheets of the Amer. Tract Society's publications, praying for a blessing on them. Distribute some wherever I go to preach.

February 28th. We feel as if there were some blessing resting on our little Sunday School; there being considerable interest manifested by some of the children and also by their parents.

At Waverly the attendance was rather larger, and the attention more solemn than usual,—attributable, probably to the fact that there had been much sickness and several deaths in the neighborhood within the four weeks previous.

Yesterday, the fourth Sunday in the month, being my day at Mt. Meridian, I set out, about 8 o'clock, in a rain storm, through shocking depths of mud; but kind Providence favored in giving part of the ride clear of rain, so that I arrived safe a few minutes after 11 o'clock, and found three persons present and two others at a little distance, approaching, one of them bringing a coal of fire between two sticks. But we were obliged to wait nearly 20 minutes, on a dismal, cold, kindling operation, for want of good wood,—so that it was nearly half past 11 before the service commenced; when, after singing, praying and reading scripture, I proceeded to speak to eight men, two women and two little boys from John 17: 17: "Thy Word is Truth." After service constrained them to take with them a tract apiece and promise to read them. I had hardly got home and quietly sat down for reflection, when a violent shower of rain commenced falling, attended with loud thunder and vivid lightning. Last week we formed two little classes for religious instruction; the one consisting of four girls, aged from 12 to 16, daughters of our members here, and the other of two boys, sons of br. P. aged 14 and 16. We hope some other members of the Sunday School will apply for instruction.

During the late visit of our brother Martin Hauser from New Salem, Ill., the Home Mission Board at Bethlehem took occasion to hold a meeting on the 10th of March, for the purpose of affording the members of the Board an opportunity for furthering acquaintance with this Pioneer of the Brethren's Church in Indiana and Illinois, and conferring with him about the prospects and conduct of the home-mission work in the West.

At the same meeting, br. Sylvester Wolle was chosen Vice President of the Moravian Home Mission Society, in the place of our late br. Wm. Henry Van Vleck, deceased.

GENERAL CHURCH INTELLIGENCE,

or Weekly Leaves, communicated by the U. E. C., from the 1st to the 29th of January, 1853. (No. 1—4.)

On entering this new year we thought of all our dear congregations both here and across the seas, as also of our scattered brethren and sisters at our different mission stations throughout the world; and commended them all to the blessing of our faithful Savior. May He, who has thus far led our Brethren's Unity, and who is "the same yesterday, and to-day, and forever," continue, as our faithful Elder, to guide us for the future, to purify us more and more, and to make us well-pleasing unto Himself; that His purposes with us may be more fully attained. May He awaken in us all a desire after His free grace, and let us all enjoy that grace in richest measure! The Daily Word for the 27th of July, "They pierced my hands and my feet," Ps. 22. 16, which we drew for the Brethren's Unity on New Year's night, reminded us of our calling—to bear witness of the sufferings and death of Jesus, and in every place to which He opens for us a way joyfully and confidently to testify

"That his off'ring holy (sweet-smelling savor!)
Cleanses from all sin, proclaiming God's favor
To all mankind."

May we but do this at all times in the power of a lively, heartfelt experience of Christ's salvation, and then the fruits of our labors will surely appear.

1. On the 6th of January we remembered the whole mission work of our church before the Lord, and on the 19th the Greenland mission in particular, which on that day celebrated its 120th Anniversary.

2. We were filled with concern at the late accounts from the Danish West Indies, which stated that the yellow fever still continued to carry off many victims. Through a letter from br. Linke to br. Mallalieu we learned that it had pleased the Lord, on the 17th of December, to remove the single brother Samuel Brunner at Friedenthal in Santa Cruz from the midst of his earthly labors, in the 31st year of his age. He had been particularly active and faithful in teaching in the schools on that island. Br. Gardin writes, under date of December 14th, that our brethren and sisters on the Danish isles were generally indisposed; but we wait for more definite information.

Similar accounts have reached us from Jamaica. Br. John Jacob Seiler of Antigua has received a call as Warden of our Mission in Jamaica, in the place of our late br. Spence.

In the Mission Conference at St. John's, Antigua, on the 29th of December, br. John Buckley was inducted into the office of assistant-missionary, and sr. Ellen Roberts was constituted an acolyth. Our brethren and sisters on this island were well.

Br. and sr. Lind and br. Theodore Sonderman, on their way to Jamaica, were still detained on the English coast by contrary winds.

Br. George Edward Seidel, Laborer of the single brethren's choir in Gnadau, has been called to the mission service in Barba-does.

3. In a communication from br. Daniel Schærf of Shiloh, dated Nov. 12th, he informed us that the brethren and sisters at that station were in good health. Br. and sr. Schærf had received a call to labor in the lower Cape-congregations, and were about to set out thither, taking along with them several children destined for the schools in Europe. Hopes were entertained that the Tambookie tribes would ere long make peace with the English. Immense swarms of locusts had laid the country around Shiloh waste, and therefore the prospect for a good harvest was very doubtful.

4. Br. Tæger wrote, on the 28th of August, that he and br. Spieseke were well. They had again received visits from the natives at their dwelling on Lake Boga; whereby they were encouraged to hope that they could soon labor amongst that people. The country suffered much from freshets, and in consequence of the digging for gold, all sorts of provisions were high in price. The little garden which our brethren cultivate, therefore helped to lighten the burden of their support.

5. On the 25th of May, (Wednesday after Trinity) God willing, the Ministers' Conference will be held in Herrnhut.

OBITUARY.

[FROM THE "LUTHERAN OBSERVER."]

The Rev. Ernest L. Hazelius, D. D., was born on the 6th of September, 1777, in Neusaltz, Province of Silesia, Kingdom of Prussia. He was blessed with pious parents, both in connection with the Moravian Church, who, whilst they were careful to cultivate his mind, were still more solicitous to lead him to the Savior, as the sinner's only hope. He was deprived of both his parents before he reached his sixteenth year, but his ardor for the acquisition of knowledge, and his love for the religion of Christ were not abated. Having received a thorough education, classical, scientific and theological, in his native country,* in the year 1800 he received a call as instructor in the languages, in the institution at Nazareth, in the State of Pennsylvania, United States. In this

capacity he officiated until March, 1809, when he was invited to the Lutheran churches in New Germantown and German Valley in the State of New Jersey, and was ordained by the Evangelical Lutheran Ministerium of the State of New York, on the 6th of September in the same year, (1809.) In the year 1815 he was appointed Professor of Theology in the Episcopal Lutheran Theological Seminary at Hartwick. This institution he served for fifteen years, when in 1830 he accepted a Professorship in the Seminary at Gettysburg, Pennsylvania, and finally was elected, in 1833, Professor of Theology in the Evangelical Lutheran Seminary at Lexington, South Carolina.

He entered upon his duties in this institution in January, 1834, and exerted all his energies and influence for its welfare to the close of his laborious and useful life, although he had tendered his resignation, which the Board would not accept until June last, he still continued to give instruction in sermonizing, and in the Hebrew and German languages. But four days only previous to his death, exhausted nature compelled him to take a final farewell, in the capacity of instructor, from the students composing the class in Hebrew, and to whom he was most ardently attached. So that we may truly say, he labored while he lived, and he lived only while he labored.

He calmly and quietly fell asleep in the arms of his Savior on Sunday the 20th of February, 1853, at three o'clock, P. M., making the whole of his earthly pilgrimage seventy five years, five months and fourteen days.

According to the most accurate information we possess, more than one hundred ministers of the Evangelical Lutheran Church in this country are indebted to him for their Theological training. And although his body now sleeps in the silent tomb, the work of bringing lost and ruined men to the cross of Christ, through his instrumentality, will still go forward to the latest period of time; and when the last trump shall sound to wake the sleeping dead, eternity alone shall reveal the great and everlasting good.

* In the Moravian Seminary at Niesky, Saxony.

HOME MISSION NOTICE.

Wednesday, the 11th of May next, the day appointed for the celebration of the Anniversary of the *Moravian Home Mission Society*, will, by Divine permission, be observed, at Bethlehem, with the usual exercises, the first meeting commencing at half past 9 o'clock, A. M.

The attendance, of the members of all the societies linked together in the bonds of love, and co-operating with us in the mission

work of the Church of Christ, is earnestly called for by the unanimous voice of the Board, and alike demanded by the merits of the cause, and for the interest of the work.

Aware that distance will deny the members of our sister societies, the privilege of manifesting their interest by personal attendance, we call upon them to leave their Titus, or send their Timothy or Tychicus to hear and see, and declare all our state.

With an affectionate salutation to the members of all our auxiliary societies, the Board of Management, under a sense of responsibility, thus earnestly expresses its best wishes for the Home Mission Cause, the prosperity of our little Zion, and the enlargement of the Redeemer's kingdom.

FRANCIS WOLLE,
Recording Secretary.

March 16th, 1853.

Donations to the Home Mission Society.

Received from Camden Valley Auxiliary Society	-	-	-	5 —
“ donation from a “Zion's traveller”	-	-	-	1 —

Donations towards Bohemian Congregation.

From several sisters in Bethlehem,	-	-	-	-	5 62½
From a brother in Bethlehem,	-	-	-	-	1 —
From Rev. Abr. Luckenbach,	-	-	-	-	5 —
From Rev. J. C. Jacobson,	-	-	-	-	5 —
From United Brethren's Congregation at Bethlehem,	-	-	-	-	10 —
From br. C. D. W. Lilliendahl at New York	-	-	-	-	30 —

Payments received by Rev. C. F. Seidel.

Bethlehem.—Mr. George Stiff, H. P. Osbern, Mrs. Templeton, Mrs. Zorn, Sam. Yost, Levin Krause, 1853.

Rahway.—Mrs. Moore.

Detroit.—Mrs. Elis. Stuart.

Tuscaloosa.—James D. Hill.

South Carolina.—Mrs. Mary E. Miller.

THE
Moravian Church Miscellany.

No. 5.

MAY, 1853.

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BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN,

*Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem ;
 Also ; to Revd. David Bigler, No. 522 Houston st. N. York, and to
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REV. LEVIN T. REICHEL, *Principal.*

THE
Moravian Church Miscellany.

No. 6.

JUNE, 1853.

VOL. 4.

THE BRETHREN'S CHURCH.

NUMBER 1.

Both in former and more modern times a great deal has been said and written concerning the Brethren's Church, her history, her doctrine, her peculiarities. But still this subject is by no means exhausted; many erroneous statements, which have been handed down from one writer to another both within and without the narrow circles of the Church, need yet a public correction; many parts of our history, especially in the United States, are as yet to most—terra incognita; and even among the older members of our American congregations not a few might be found, who, though sincere Christians they may be, "ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear," (1 Pet. 3. 15) still would find it extremely difficult to state clearly and distinctly, why they might not be Lutherans, Presbyterians or Episcopalians as well as Moravians.

Hence it is not to be wondered at, strange as it may seem, that even a member of the Church may put forward questions like the following in all simplicity and we believe sincerity of heart: "Can *this* Church have received a different commission from any other true and evangelical Church of Christ. Did Christ establish more than one guide, rule and law—more than one religion? The Gospel scheme has but one end and aim, the salvation of mankind; therefore every step that conducts to that grand object is the Mission of the Church."

True, the end and aim of the Gospel scheme is the salvation of mankind; hence it follows, that the ultimate *end* and *aim* of every evangelical church must be the same, and we firmly believe,

that on the great day of God the question to the individual will not be : " Hast thou been a member of this or that Church ? Hast thou observed her ordinances, ceremonies, rules etc.?" But : " Hast thou loved Him fervently, and has this love been the main-spring of all thy actions ?"

But the *ways* and *means* to gain this one great object are different and must be different. As many roads lead to one city,—as among many individuals great differences of character, temperament, inclination and education will be observable, thus it is wisely ordained by God, that His *One,—Holy—Catholic* Church has for a time been divided into different branches, denominations, national and local churches and sects, to meet the different wants of different national or individual characteristics.

Once the time will come when " the Lord shall be king over all the earth : in that day shall there be one Lord and his name one." (Zech. 14, 9.) Once the time will come, when according to the declaration of our Savior " there shall be one fold and one shepherd." (John 10, 16.) But until that time comes, when all the children of God will be united not only in one spirit, but also in one fold—every Church has besides her general, also her peculiar mission. This peculiar mission is pointed out by the Head and Ruler of His Church in various ways, and may be of a more catholic or more sectarian character. Some churches or church organizations are peculiarly adapted to certain nationalities, and will therefore not be able to perform much beyond certain geographical boundaries ; others belong to a certain time, a certain stage of civilization, both in an individual and in a nation. Has that period passed by, when such an organization was really useful, then it would betray want of christian wisdom to try the extension of these peculiar characteristics of a former age to the changed circumstances of a later time. These general remarks find abundant confirmation in the history of the Christian Church in general, but will also apply to the Brethren's Church in the various stages of her history.

It would be interesting to ascertain by a careful study of the history of the Christian Church at large, in what manner the different branches of the Church of Christ were led by their Head and Ruler to perform this or that peculiar mission, and also serve for our encouragement, instruction and reproof—for we have often need of them—to point out in what manner, and with what degree of fidelity such a peculiar mission had been fulfilled,—or been neglected. But leaving this subject to an abler pen, we will endeavor—briefly to point out some peculiarities of the Brethren's Church, both as to her *organization*, her *origin* and her *mission*.

Any one, if he be acquainted with the Moravians at all, even if only in a superficial or accidental way, will be struck with certain peculiarities in the form of worship, in the regulations of the set-

lements and perhaps also in the structure of some more prominent buildings. On a more minute inspection, however, these peculiarities,—by some condescendingly styled oddities or German notions,—will appear of minor importance, the more the peculiarity of the organization of the Church itself becomes known. We will now ask the attention of our readers to some features of this peculiar organization.

1, *The Church of the United Brethren is no national Church*, nor in its present organization descended, like most American Churches, from a European national Church. To be more explicit in our meaning we would say, the members of the *Unitas Fratrum* are not confined to one or two particular nations, as e. g., the Episcopalians are English in language and church polity, or the Lutherans, German as to their origin, or the Presbyterians either Scotch or descendants of the Scotch, or the Dutch Reformed, inhabitants of Holland or their American descendants. The Ancient Church of the Brethren might be called a national church in this sense, being confined to three kindred nations, the Bohemians, Moravians and Poles. The renewed Church of the Brethren on the contrary, is, though small in number, as regards nationality, perhaps farther spread than any other Protestant denomination, counting among her members not only descendants of the old Bohemian and Moravian Brethren, but a far greater number of Germans, English, Scotch, Irish, Welch, French, Swiss, Dutch, Swedes, Danes, Livonians and Esthonians, even if we do not reckon the converts from heathen nations, as Greenlanders, Esquimaux, Indians, Negroes, Hottentots, Tambookies, Fingoes, etc. Hence it follows, that the Church, though counted little among the thousands and ten thousands of her sister churches, cannot be restricted to one or two nationalities: *Her field is the world!*

2, *The Church of the Brethren is not now nor has she ever been a Church of the State*, or the predominant and reigning church of any country, like the Episcopal Church of England, the Evangelical Church of Prussia, the Catholic Church of France or the Greek Church of Russia.

It is a great error indeed, to confound the Ancient Church of the Brethren in Bohemia with the Bohemian National Church. The latter was for a time, during the reign of king Podiebrad (1458—71) and under the emperors Rudolph (1609) and Matthias the acknowledged national and established church of the kingdom of Bohemia, and her first Archbishop Rokyzan was as such acknowledged even by the Pope. But hardly had he become the head of a national establishment, when he also became the persecutor of those faithful disciples of the Lord, who, expelled from the established church in 1457, formed the independent Church of the *Unitas Fratrum*. This church, from her very commencement persecuted both by the Bohemian and the Roman Church, has

during the existence of 170 years in Bohemia, Moravia and Poland been a church of martyrs and confessors—ecclesia pressa,—an independent evangelical church, the first protestant church, 60 years before the Reformation in Germany, never more than barely tolerated by the government.

Also the renewed Church of the Brethren has had to pass through many persecutions until she has become firmly established in ten or twelve different kingdoms and principalities. But though acknowledged* as an independent Protestant Church, and endowed with many privileges, still the Brethren's Church has never been and can never be a Church of the State, a predominant and reigning denomination. †

"The history of this small community, says a clergyman of the Church of England, † "from its beginning hitherto," since the time when Huss, the disciple of Wickliffe, a century before the Reformation, planted the standard of Protestant truth among the mountains of Bohemia, and consecrated it with his blood, to its present development as a Missionary Church, serves to illustrate, perhaps more than any other, the wonder working interposition of the Savior in behalf of His own; while at the same time in narratives of striking interest it equals the strangest incidents of romance. Cut down by persecution almost to the roots, the Unity of the Brethren gave yet proof that "the substance was in it." Isa. 6, 13. The stump again sprouted, brought forth branches and shot forth sprigs. Yet since it has enjoyed, at no period, the full sunshine of worldly favor, it appears in the present day, as it stretches from sea to sea, rather "as a spreading vine of low stature" bearing its clusters of abundant fruit far from the parent stock, than as a lofty cedar "in the shadow of whose branches dwell all the fowl of every wing." Ezek. 17. 23.

3, The *Unitas Fratrum* is not only a Protestant Church, but as her history clearly proves, the *oldest Protestant Episcopal Church*, having her own Constitution, Government, Liturgy, etc. But still we may say, in a certain sense, the *Unitas Fratrum* is *no Church*, but a *Congregation*, composed of members of different evangelical churches, a *Religious Society* within the Universal Church of Christ, having her distinct sphere of usefulness, and in this respect resembling a Bible or Tract Society. Or we might designate her a *Christian Alliance*, containing not only members of the same ecclesiastical organization, but also many others, who connected with different ecclesiastical bodies, acknowledge and feel the bond of spiritual Unity. ‡

* In England by Act of Parliament 1749; in Saxony by an especial edict of the king in 1849; in Prussia by repeated royal concessions, 1742, '63, '89; in Russia by an imperial ukase in 1764, etc.

† Rev. J. A. Latrobe in his introduction to his father's "Letters to my Children," p. xii.

‡ We are a *FRATERNAL ASSOCIATION*, set apart for preaching the Gospel.—*Fraternal Messenger*, No. vii.

"The *Unitas Fratrum** does not comprise certain congregations only, scattered through Europe and America under the general supervision of the Unity's Elders' Conference; it has extended itself by its foreign *Missions* over a great part of the earth from Greenland and Labrador, through North America to the West Indies, to Surinam and South Africa. Besides its members, in the strict sense of the word, its *spiritual Union* by means of the *Diaspora work* (the Home Mission of Europe) includes also a great number of souls in the Protestant Churches of the European Continent."

Hence it is possible, and we might point out several instances, that even ministers of other denominations can be at the same time members of the *Unitas Fratrum*, not subject to the ecclesiastical jurisdiction of the Brethren's Church, but still in spiritual fellowship with the Unity. We only mention the case of one Lutheran pastor in Germany, who for nearly 40 years, besides his ministerial labors in his large parish of nearly 2000 souls, kept private devotional meetings to some 300 awakened souls, who like himself, without separating from the Lutheran Church, were *Diaspora* members of the Brethren's Unity.

It is also no uncommon occurrence, that young people, grown up in our midst, or educated in our schools, take regular part in our religious instructions and are even confirmed in our Church, without thereby becoming members of the Brethren's Church, but remaining in ecclesiastical connection with the Church of their parents.

LEVIN T. REICHEL.

(To be continued.)

* x. Results of the Synod of the *Unitas Fratrum* held in Herrnhut in 1848 page 20.

Statistics :—There are 77 congregations in Europe and America, with 17 to 18,000 members; children included; 65 missionary stations with 60 to 70,000 converted heathen; 69 societies and visiting districts with about 100,000 *Diaspora* brethren and sisters.—The home and foreign work of the Church at present may number about 187,500.

ANNIVERSARY MEETING

OF THE

Home Mission Society of Bethlehem,

MAY 11TH, 1853.

THE celebration of the fourth anniversary of the Home Mission Society of the northern section of the Moravian Brethren's Church took place at Bethlehem on May 11th, the second Wednesday of the month. Br. Seidel, as president of the Society, opened the meeting at half past 9 o'clock with singing and prayer, and alluded in his opening remarks to our late br. Van Vleck, who had occupied the chair at our last Anniversary and always had taken a lively interest in the proceedings of this Society.

From the subjoined very able Report of our Recording Secretary, a full and satisfactory account of the activity of the Society during the past year will be obtained, which we recommend to the attentive perusal of our readers.

In the afternoon, after the love-feast, in which some letters of our Home Missionaries were communicated—the following result of the election of a new board of officers and directors was announced:

President,
Charles F. Seidel,
Vice President,
Sylvester Wolle,
Corresponding Secretary,
Lewis F. Kampmann,
Recording Secretary,
Francis Wolle,
Treasurer,
John F. Rauch,

Directors.
Jedidiah Weiss,
Maurice Jones,
Simon Rau,
Edward Peissert,
C. D. Bishop,
John C. Weber.

FOURTH ANNUAL REPORT of the RECORDING SECRETARY of the MORAVIAN HOME MISSION SOCIETY at BETHLEHEM, submitted MAY 11TH, 1853.

In looking abroad upon the expanse of our sphere, we admire the wondrous works by the Creator pronounced very good, but turning to the creature made after His own image, we pause to

consider how he has fallen from his first estate.—Here we observe a company madly rushing onwards for a pinnacle on the hill of fame, and there we see a host anxiously toiling and burrowing in the earth, heedless of the sweat pouring down their worn bodies, in search of treasures defiled and fading, that moth and rust doth corrupt; and again we mark the haggard countenances of those thousands behind their desks, calculating the tax of the scribe, and the usury of the money-changer. These constitute the mass,—the groveling creatures of the earth, seeking comfort where it can not be found; but amidst the din of the crowds of worldlings in their unsatisfying pursuits, we observe, here and there, a single individual turning aside from the gay circle, forsaking the seemingly favorite enjoyment of those around him,—leaving the privileges of society,—foregoing many of the comforts of the domestic circle,—and even denying himself the benefits of an established church-fellowship. He leaves those nearest and dearest to him for a strange people in a far country, known only as a land rich in soil, with none to scatter the seed, and the sheep of the Master's fold gone astray and hungering for the food that abounds, and is to spare in their Father's house.

These constitute the few, a small but holy band to whom no arctic region is too rigorous, or burning tropic too intense. Their labor it is our privilege from time to time to take into special consideration. This day, the anniversary of the Moravian Home Mission Society, finds us met together to review the works of a select company of the consecrated number, under the auspices and fostering care of this society.

Deeds unknown we have none to relate, but as a constitutional duty, we take pleasure in calling to mind such occurrences as became more or less conspicuous in the transactions of the brethren in the field, and the more important resolutions of the Board. We are taught (Zech. 4; 10.) "not to despise the day of small things," "but to rejoice and to take courage, and with onward for our watchword, to press forward in the strength of the Lord, in every good work that presents itself for our consideration.

The general outline of the field of the operations of this Society, has not materially changed since our last anniversary meeting, though attempts have not been wanting, on the part of the Board, to extend its bounds.

In order to obtain a tolerable picture of what is, and what has been done, we look first at the field nearest home. In New York br. Kaltenbrunn has continued his labors among his German countrymen, with the faithfulness of a servant devoted to the prosperity of his master's work. The element of his labors differing essentially from that of a pastor of an established congregation, in serving among a people that are mostly tarrying but a short period in the city, his labors assumed the two character of

a Home missionary's work. Visiting from house to house in search of the wandering and lost of the house of Israel, br. Kaltenbrunn met in this metropolis, made up of the people of so many nations, with sights and individuals rarely to be found elsewhere; and unless firmly stayed upon the strong arm of Him, who is strength to the feeble, how could he abide unshaken amid the scoffs and scorns of the infidel and blasphemers, yea the continual rebukes of the nine tenths of the multitude that will not have the man Christ Jesus to reign over them. Br. Kaltenbrunn has remained true, though oft discouraged under these circumstances and not meeting with such visible evidences of the efficacy of his work as is most pleasing to the senses. This, with the fact that a number of laborers of other denominations are, at present, in the same field, and that the earnings of this people are extremely limited, and attended with an unusual degree of selfdenial, anxiety, and often absolute sufferings, has induced br. Kaltenbrunn and his people to make repeated applications to the Board for the sanction of a plan to remove to some more retired spot in the West, where to establish a congregation. The Board had this subject for a length of time under consideration, when, finally, such measures were devised, and assistance generously offered by the N. Y. Home Mission Society, that the execution of the suggested movement became practicable without any pecuniary sacrifice to the limited funds in the Treasury of this Society; the Board had freedom to express a hearty *Amen* to the plan of these brethren.

Subsequently br. Kaltenbrunn made a tour to the state of Wisconsin, directing his way to a settlement of Germans at Watertown. Here reside a number of brethren of the Diaspora Mission of the Moravian Church in Europe, who had repeatedly addressed the Board, earnestly pleading their case. A few days since we had the pleasure of hearing of br. Kaltenbrunn's safe return to New York, if not with the grapes of Eschol, still less with tales as those of the evil spies, about the sons of Anak, and the land that eateth up the inhabitants thereof. Num. 13. 32. He was received with open arms, the people rejoicing in having a Moravian missionary once again in their midst. Arrangements had previously been entered into, to have br. Fett visit these people as soon as the roads should become passable, and he could leave home for a season. Of this the brethren at Watertown were apprised, but now comes a brother, perhaps, to make his abode among them. Surely a theme for gladness, of which the members of one family especially gave evidence, by offering to take their stable for their own abode and give up their dwelling to br. Kaltenbrunn and his family.

Narrating the state of things as he found them, our German brethren at New York were pleased to have their plans fully ratified by their benefactors of our New York Society, who with their

wanted generosity, made up the sum of \$200, for an outfit, and pledged themselves to furnish 40 acres of land for the site of a church and parsonage, and a salary of \$150, to br. Kaltenbrunn for the first year of his western labors. Well done, good and faithful servants!

The end of the beginning of this new work having been made, brother Kaltenbrunn and his little company set out for their new western home on the 2d instant, (May). At this hour, if not already on the spot, we may in spirit see them on Pisgah viewing the land of promise.

We have had the pleasure of taking into our services in the New York field, though in a very different part to that occupied by his fellow-laborer, br. Kaltenbrunn, br. Ulrich Guenther, who for a past twelve month had been engaged as a Colporteur of the N. Y. Tract Society, in visiting the emigrants landing in this commercial city from foreign ports. This br. Guenther has been doing, as far as possible, on the vessels, before the new-comers have time to place a foot upon the American soil, but failing in this, he visits them at their quarters. Many are the rude rebukes br. Guenther receives, but how cheering on the contrary, the many warm receptions, and pious souls he meets with from time to time on his rounds. An instance;—entering a house he offered his books to an elderly matron; no, she cannot buy, she is too poor, but there is one book she would buy if she could find any one to tell her where to get it, but there are none in the city, none to be found. The missionary's curiosity was naturally excited; he begged her to confide in him, perhaps, he could tell her where to find it. She hesitated,—she had so often asked, but none could tell. Having narrated her connection with the Diaspora in Germany, at last she expressed the desire of her wishes to be a *German Moravian Hymn-book*. Br. Guenther, when with us, accepted of a number of large copies of an older edition and presented one to the poor old woman. Tears only could tell her tale of joy, on receiving the book, and from the hands of a *Moravian*.

On another occasion our br. relates a happy surprise he had in coming unexpectedly on board a vessel just arrived. Going down the hatchway, what should he hear but a large company of emigrants with raised voices, ascribing praise to their deliverer for their safe arrival, by singing aloud, "Nun danket alle Gott, mit Herzen, Mund, und Haenden."

In his last, br. Guenther speaks of his having just returned from 800 or 900 Germans in the Hospital on Ward's Island, to whom he spoke with blessing, he has reason to believe, equally enjoyed by his hearers and by himself.

It not unfrequently happens, on these visits, that our brother Guenther meets with brethren or sisters who stood in connection with our church in Europe, as in the present instance, on his vis-

it to the hospital. Here he met with a sister, poor soul, who had received her education, and was reared in the institutions in *New-wied*. Falling into misfortune's hands, and being brought down upon the couch of suffering, she became one of the three thousand inmates of this hospital. The joy, and the beam of hope, that was awakened in her breast, by one of her own communion, coming to administer comfort and consolation to the suffering, and fallen creatures of this house, we will not venture to express.

Lord give strength to the servants engaged in Thy work!

Now, that br. Kaltenbrun has left New York, br. Guenther will, by a resolution of the last meeting of the Board, enter into his place.

The New York Home Mission Society had continued, in a spirit of generosity well worthy of emulation, to provide for the support of br. Kaltenbrun and his family, and discharge all dues for chapel-rent, and lights, furniture &c.

In turning our attention to another part of the field, we next observe the work in Hendricks county, Indiana. Here br. Barstow continues in his call, travelling from post to post, on the back of his faithful animal alone, or with sr. Barstow in his buggy, dealing out by the way, of the bread and the water of life to the hungry and needy. Thus these laborers keep up a circuit of seven preaching places, attend to an interesting Sunday School, and visit from house to house as many of the scattered abroad of their church-attendants, as their time will permit.

In visible numbers there has no special addition marked the labors of br. Barstow, yet he, as well as ourselves, have reason to believe that his labors have not been in vain. Faithful attendance at his different preaching places, glad receptions on his visits, and not unfrequent calls to advise and administer comfort at the sick bed, these, with the testimony of the spirit from within, keep alive the zeal of our missionaries for the house of the Lord.

One family having, recently, moved from the southern province of our Church, to the neighborhood of Coatesville, has entered into full membership with br. Barstow's little knot of worshippers of the Lamb. From our latest intelligence from this station, we learn that the parsonage has at last been so far completed as to admit of its occupancy. Br. Martin Hauser having on his way home tarried a little while here, writes: — "On Tuesday afternoon, April 5th, I reached Coatesville, where I found br. Barstow engaged in moving to his new dwelling. I tarried with them, and in the evening consecrated this house as the Lord's property, supplicating for a blessing on all who may reside here as pastors of Christ's flock. Next morning we went to the school-house where br. Barstow is wont to preach. Notice being given to a few families, we met, when I addressed them, and at the close baptized br. and sr. Barstow's infant daughter. The church is not yet fin-

ished, but the brethren hope to have it ready for consecration 'till May or June. Everything is new, and no scarcity of work; log heaps all around the buildings, but neither stable, outbuilding, nor garden. It brought to my recollection the beginning of Hope. The future destiny of this infant congregation is hid from us. We must pray for it and commend it to the unerring counsel of the Lord, who will perform the good work he has begun." Phil. 1.6.

At Green Bay things are beginning to assume a more settled state; the church being completed, the character of the whole work here becomes more and more like that of a "country congregation." Br. and sr. Fett, as faithful stewards, have their daily employments, if not so much as formerly in going about, seeking, and bringing together members to the fold of Christ, the more in watching over, comforting, and strengthening with spiritual food those that have already come in.

Besides the usual pastoral duties, br. and sr. Fett have charge of a Sunday School of nine children, and twenty adults, and of a day school of twenty-five scholars, over all of whom they endeavor to exercise a hallowed influence of christian obedience and love. About thirty families are at present in connection with the church at Greenbay. Since the completion of the church edifice, the Lord's supper was celebrated four times, attended by thirty to forty and more individuals.

The consecration of the house of worship, to the service of the Lord of Hosts, on the 8th of August last, was a joyful season, as well to the ministering brethren at Green Bay, as to all the members of the flock in connection with the church; nor was the gladness of the occasion a little heightened by the presence of two brethren from our midst, viz., br. Charles F. Seidel representing the Home Mission Board, and br. John C. Jacobson the Provincial Elder's Conference. Both these brethren, along with the pastors and musical choirs of the other two churches of the place, took part in the exercises of the occasion. The former bear oral testimony to the sincerity and devotional spirit prevailing at the meetings, and to the reality of the work here begun, as it came under their observation during the short stay they made among this people. Perfection is not found on this side of the grave, neither do we expect a new people so well grounded in rules and discipline, in word and doctrine, as those who have been taught from youth up in the ways of their fathers, nevertheless truly devoted souls are among their number whose only hope is in Christ Jesus, the sinner's friend.

In a late communication br. Fett writes to the brethren of the visitation: "Did you, dear brethren, find more here than you sought, did you become acquainted with pious souls, and finally leave Green Bay, comforted with the contemplation of the state of things here; now, a much more pleasing aspect presents itself. Lately we en-

joyed a blessed season, and are permitted since to enter a number of families with a greet of a kiss and the affectionate salutation of "brother and sister"; this was not so at the time of the consecration. With thankfulness we contemplate the work of the Lord, who we doubt not has still more in store for us.

On the 22nd of February last, the fathers of six families were with me, urging that the church rules of discipline be forthwith printed, to be enabled to place them in the hands of each individual, and thus afford all an opportunity to peruse and study them. Many of the members having at first subscribed to the formation of a congregation without, perhaps, giving the subject that earnestness of thought that the step demanded. This request was to us an important era in our labors here; an evidence that our work is not altogether in vain.

In the afternoon meeting of the holy Easter week, after a short address and prayer, these six individuals, with their families, relying upon the grace of God, pledged themselves to unite in solemn compact for the formation of a true Brethren's congregation, and since then not only bear the salutation of brother and sister upon their lips, but walk in love, in deed and in truth. We have thus a twofold congregation here, all worshipping one Lord, in Christ the Redeemer, but, if I may so express myself, while one part has entered into the "holy of holies," the other part serve their Maker or permit themselves to be served, in the courts without. These are a mixed people, and by no means excluded from our communion, but merely encouraged by the example of those that have come forward, to take a similar stand. This distinction durst not strike us as peculiar to this *new* congregation, for we can find in all our older churches two classes of hearers, two kinds of worshippers among those that come up to the house of the Lord. To the establishment of a real Brethren's Church, years of preparation are needed. We sow, we plant, and water, but God alone giveth the increase, therefore await His good pleasure with patience.

The whole number in and about Green Bay with whom we are more or less in connection and who attend our meetings, and partake of the Lord's Supper with us, is some thirty families, besides single and widowed members of our church."

Thus with a tried captain and mate, we trust this heavenward bound bark may clear the shoals in its course without another alarm of danger until the whole company, one and all, may be safely landed in the haven of rest.

Besides the company of German brethren, there are still at Green Bay a remnant of the Norwegian flock under the spiritual charge of br. Iversen. At our last Anniversary meeting we spoke of these brethren as about moving some thirty miles northward,

to Sturgeon Bay, where they had entered a section of land. During the year some of them did go thither, constructed their log cabins, and spent the greater part of their time in improving the ground, but not receiving the means sufficiently early to obtain a sure title, the opportunity was seized by one skilled in cunning, who deprived them of their legal rights of preemption, with all the improvements made in the year. Later, funds to purchase several sections of the land, were advanced, by a friend devotedly inclined towards the Home Mission Cause, but by the artful manoueuering alluded to, they are obliged literally to forsake house and home and search out a locality that may afford them a more permanent abode. For this purpose br. Iversen and several of his people set out in the midst of Winter, making a journey of about eighty miles to and fro, over the ice of the Bay for a part of country, by reputation more fertile, if possible, than that of Sturgeon Bay. The land in search of they reached, took such a survey as the season would permit, and again, after making numerous sad experiences of the inclemency of the weather, returned safely to Green Bay, thankful not only for the support and protection by the way, but for the gracious leading of Him who maketh even the cunningly devised actions of the wicked serve His good purposes. In a late interesting communication appended to this report br. Iversen takes a very happy view of the overruling of Providence in this matter. Though obliged to forsake the land they prized so highly, they receive in its place a good title, to a section of 424 Acres on Eagle Harbor, that promises even more facilities for the disposal of the products of their favorite fisheries as well as for the purchase and sale of other productions and articles of trade, than the former selected location on Sturgeon Bay. Thus, at last "help breaks forth amazingly," to gratify the long cherished desire of this dear people. May He who has opened the hand and the purse of their kind benefactors, also abundantly bless them in the settlement of this new colony on the Bay of Eagle Harbor.

In the past year br. Iversen not only labored among the few of his countrymen at Green Bay, but from time to time made pedestrian excursions to neighboring settlements, agreeably to the desires of numerous families of Norwegians residing at these places. (Some particulars of such visits have already been communicated in the January number of the Miscellany.)

Besides these fields of labor, which are under the more immediate direction of the Board, we are pleased to hear from time to time of the work commenced by br. Clauder, and continued by br. B. Schweinitz, at Port Richmond, Staten Island; also of br. Gapp, the Moravian Home Missionary of Philadelphia whose interesting report appeared in the last number of the Miscellany. A blessing has been attending the labors of both brethren, and we trust may abundantly continue to do so.

Br. Regenass, previous to his appointment to Emmaus, was also engaged in a very fertile field in the vicinity of Litiz, which we trust will not long have to remain without another laborer to continue the work so well begun there.

When last we were here together in this solemn manner, Oregon was spoken of as a field that ought to be occupied, and repeatedly since the question was up for considering such subjects as the following, which were urgently presented by one of our sister societies, viz: the spiritual destitution of the territory; the present favorable state of things to enter into the land to possess it; the influence Oregon may hereafter exert over the Eastern continent and the isles of the sea; the danger of delay—the enemy sowed tares while men slept; and the provision of government, granting land freely to settlers. A correspondence was also opened with a friend residing in the most populous part of Oregon. These things all spoke loudly in favor of action, and immediate action, yet there lacked one thing that the Board could not, perhaps it might be said in the weakness of its faith, see the end of, that is, how, and where to obtain the means, the two thousand dollars to commence such a work. We yet hope and pray that something may be done by our little Zion too, for this destitute territory, as for all such barren deserts that cry so loudly for the fructifying influences of the light, and showers of grace, which are powerful to the bringing forth of much fruit.

For our brethren at Moravia, in Iowa, nothing definite has yet been accomplished, the mail arrangements being so irregular that months elapse without hearing from one another.

In looking over the whole field open before us, that emphatic phrase, so oft quoted, presents itself with a fulness of meaning to our minds, "The harvest truly is great but the laborers are few."

To accomplish a due measure of the work before us, three things are essentially necessary, viz.: *Faith*, "the substance of things hoped for," to keep the work and its glorious object in view; *Men*, as instruments for the performance of the task, and *Means*, the circulating currency, a necessary evil in executing the work. These three go hand in hand, and are so intimately joined that either one or the other, without its attendants appears almost unavailing. It is true that faith hath wrought miracles, but we look to human agency. Lord, we believe, help thou our unbelief. The ardent soul says, there is no such word as *fail*," and is perhaps prone to charge the Board with not having accomplished what it might have done in the last twelvemonth. The members, now, at the close of the term of their service, humbly acknowledge their insufficiency to the full discharge of the responsibilities of the work in hand, yet trust that with men in their midst who are strong in faith and prayer, their actions were directed by the spirit that vaunteth not itself, but beareth all things, believeth all

things, hopeth all things and endureth all things, (1 Cor. 13. 7.) seeking not its own, but the best interests of those that are yet without the pale of Church influence.

As regards laborers, the second requisite in the Home Mission work, we cannot say there was a lack; however, as there is always an adaptation of things, to be observed, the choice of the Board must be governed by scrutinizing prudence, but should there be many posts to fill and candidates here for each, but not the ^{means} wherewithal to bring them to their stations, should we not come short of our purpose? It may be said, Christ commanded his apostles that they should "take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse." (Mark 6. 8.) Our fathers set out in the strength of this injunction and behold the result! True, but in these so called enlightened days of gold and silver, under the power of the press and of steam, the words of the Apostle admit of a more literal application. "Whosoever shall call upon the name of the Lord shall be saved; but how shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be *sent*," (Rom. 10. 14.), and we may add, how shall they be sent without money." Therefore "every man as he purposeth in his heart, so let him give, not grudging, or of necessity, for God loveth a cheerful giver. (2 Cor. 9. 7.) Yes, happily, abundant room is left for us to work with them that are *sent*. We hail every effort that is made to raise means for *sending*; the Board at the same time must adopt such measures as may seem practicable to economise with the funds entrusted into their hands.

To this end a resolution has been adopted in the Board, to make gradual reductions* in the salaries of our Home missionaries, hoping thereby, also, to enforce more effectually upon their respective flocks, the doctrine taught in 1 Cor. 9. 7. Who goeth a warfare any time at his own charge?" Who planteth a vineyard and eateth not the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock?" summed up in the words of Christ, "the laborer is worthy of his hire." Under a sense of the responsibility of their stewardship, the members of the Board were induced to adopt this resolution, not without feeling, however, that they might be entailing additional hardships upon those in the field, if each little band would not do its utmost to provide for the necessities of those who deal out the bread of life among them. We have confidence and flatter ourselves that they will not only do so, but let it be both a duty and a *privilege* to see their spiritual guides at all times comfortably cared for. Yea, might we all feel more

of the blessedness of giving, not only for the support of our pastors, but for every good work. Giving is a christian virtue, and if we follow the injunction of the Apostle Paul, (1 Cor. 16. 2.): "upon the first day of the week let every one of you lay by him in store, as God has prospered him," it will become an easy task to satisfy the christian demands of every collector who may favor us with a call. Our brethren who have adopted this plan of systematic benevolence, and our sisters who stately meet to do needle and other fine work to advance the Redeemer's cause, have felt the blessedness of their undertakings. May they not be weary in well doing; the Lord has promised that he that soweth bountifully shall also reap bountifully. Riches take unto themselves wings; how comforting the thought when all has flown away, "that we have done what we could while we were set over much."

In the course of the year about closing over our heads, the Board had some special privileges to enjoy, and trials to undergo, which were from above, as well as temptations to encounter that savored of things terrestrial and evil.

On the occasion of the Minister's Conference in September last we enjoyed, in a meeting on the 23d of that month, a social interview with five of the Presidents of as many Auxiliary societies, viz., br. Peter Wolle from Litiz, br. David Bigler from New York, br. Henry Bachman, from Gnadenhuetten, br. Edmund Schweinitz, from Lebanon, and br. Bernhard Schweinitz, from Staten Island.

On the 10th of March, likewise, the Board had a similar enjoyment in having br. Hauser, the Pioneer in the Moravian Home Mission work in the West, in our midst, to confer with him on his experience in his labors of love. Br. Kaltenbrunn, as also our lately appointed br. Guenther from New York, were likewise with us on matters relating to their calling.

These were privileges, but it pleased the Lord to speak another language in removing from among us, our brother William Henry Van Vleck, who was endeared to the hearts of all, and whose intercessions were so constant and earnest, and who ever bore the Home Mission cause on his heart as a jewel of great price.

Benton
 "But in such glorious toils
 The world to him was loss,
 Yet all his trophies, all his spoils
 He hung upon the cross."

The vacancy made by this brother's departure was filled by the election of br. Sylvester Wolle, to the office of Vice President of this society.

With thanks to the Society for the confidence reposed in them, the members of the Board gladly lay down their offices, for those that are stronger in matters of faith, and more able to discharge the duties required of them.

FRANCIS WOLLE,

Recording Secretary.

Think on our brethren, Lord,
Who preach the gospel-word,
In spirit free and bold,
In hunger, heat, and cold :
Thou art their strength and shield,
Help them to win the field.

Give us an open door,
And spirit, grace, and power,
To tell what thou hast done
For mankind to atone :
That thus in every place
We may declare thy grace.

O Lord, before us go ;
To every sinner show
What need he hath of thee,
And then most powerfully
Convince each human heart,
That thou the Savior art.

O let thy strength and might
Subdue the enemy's spite :
Our weakness well thou know'
Of nothing we can boast
But that we trust thy word,
And know thou art our Lord.

Our weak endeavors bless,
And crown them with success
'Thou Workman great and wise
Who shall Thy work despise
A tool employ'd by thee
Can wonders do, we see.

Account of Receipts and Disbursements

of the Home Mission Society of the Moravian Brethren's Church at Bethlehem, submitted at its fourth Anniversary, the 11th day of May, 1853.

RECEIPTS.

Balance of last year's Acc.	\$49 30 $\frac{1}{4}$
Col. after Miss. Sermons	37 —
“ “ Lovefeast, (nett)	13 43 $\frac{1}{4}$
YEARLY CONTRIBUTIONS OF	
BETHL. SOC. & AUXILIARIES.	
From Bethlehem Society,	80 87
“ Lancaster Aux. Soc. }	35 —
“ Canal Dover “ }	14 —
“ Gnadenhuetten “ }	17 —
“ “ “ “ }	— —
for the year now closing	20 —
“ York Aux. Soc. & friends	43 —
of the H. M. cause	15 —
“ Camden Aux. Soc.	23 78
“ Nazareth “	22 73 $\frac{1}{4}$
“ Lebanon “	7 50
“ Hopedale “	— —
	<u>278 83$\frac{1}{4}$</u>

DONATIONS.

From P. Rank of Ohio,	2 —
“ Miss M. Suess, Graceham	2 50
“ James Green, Newport	5 —
“ Samuel Engs, “	10 —
“ Mrs Ph. A. Goble “	4 —

Proceeds of a Fair got up by sisters and friends of the H. M. cause at Bethlehem

	162 87 $\frac{1}{4}$
From a friend, pr sr Schweinitz	5 —
“ Staten Island congr. per	— —
br. B. Schweinitz	11 —
“ T. per br. Rau	1 —
“ Graceham S. S. Scholars	10 —
“ sr. C. Suess, Graceham	2 50
“ a friend pr br. Seidel	1 —
“ E. C. H. of Bethlehem	5 —
“ George A. Heckert, York	1 —
“ little girls S. S., Bethl'm	10 —
“ a brother in Bethlehem	5 —
“ br. John Fahs, York	2 —
“ a gentleman per sr. Mary	— —
Connolly	1 50
“ a “Zion's Traveller”	1 —
“ York Ladies Sewing Soc.	40 —
	<u>282 37$\frac{1}{4}$</u>

INTEREST.

Rec. Interest from P. H. Goepf	
till July 26th, 1852, on \$170	
at 6 per cent	6 63
	<u>\$367 58</u>

DISBURSEMENTS.

By paid Missionaries as follows:	
br. Fett	170 —
br. Iversen	170 —
br. Barstow	100 —
	<u>\$440 —</u>
EXPENSES.	
a counterfeit bank-note	2 —
postage	53
J. W. Held for printing	1 25
one half of br. Seidel's travelling exp. to Greenbay	32 —
travelling expenses of br. Guenther from New York	6 50
	<u>42 23</u>
Balance	482 23
	<u>185 39</u>

Bethlehem, May 11th, 1853.

JOHN F. RAUCH, Treasurer.

**A LETTER FROM BR. A. M. IVERSEN,
OUR HOME MISSIONARY IN WISCONSIN.**

Green Bay, March 7th, 1853.

Having somewhat recruited from my fatiguing winter journeys, I will commence giving the brethren of the Home Mission Board an account of my doings.

On the 14th of January I travelled on foot to Cooperstown. I this time found the road in a tolerably good condition, yet it was six o'clock in the evening and quite dark already when I reached my journey's end. I was received in the same friendly manner as I had been upon each previous visit. The next day (Saturday) my arrival was announced, and it was made known through the town that I would preach on Sunday.—On Sunday morning, therefore, I held forth to a large congregation on the Gospel lesson, John 2. 1—11. I perceived that my hearers were as usual impressed by the word so long at least as they sat under the sound thereof, but what more was effected is known only to that Almighty Love, which would if possible save all, and hence my hearers too. In the afternoon I baptised an infant of nearly a twelve-month old, whose parents had but lately moved to Cooperstown, having formerly resided amongst Americans in the southern part of Wisconsin. In the evening I preached again: and whilst the congregation was gathering in for the service, I related many particulars about the Brethren's missions, which was not done without a blessing, I trust, for I noticed that whilst I spoke tears trickled down the cheeks of old and young. At last, after all were assembled and a couple of verses had been sung, I kept a discourse upon the prayer of the thief on the cross: "Lord, remember me when thou comest into thy kingdom," Luke 23, 42. A tender feeling of the loving heart of my crucified Savior pervaded my words, and I had much delight in handling the subject of my text. All present were affected, and even some scoffers, who had come into the meeting for the first time, listened with an attention that astonished me. In the last part of my address I could not help saying: "As I am somewhat acquainted with the original depravity of the human heart, I fear that you whom I now see weeping, though you at this moment repeat the prayer of the penitent thief: "Lord, remember me when thou comest into thy kingdom," are not yet willing to make a complete surrender of yourselves to the Savior, and to persevere in hearty supplication until you receive from the crucified Jesus a like gracious and encouraging answer with the thief on the cross. I fear, because I have seen so much transient repentance, that you will still cast yourselves into the arms of the world. But one word more to

you ! Perhaps one or another of you will have to hurry on in the pernicious ways of sin until you plunge into outward distress and misery. You who must make such unhappy experiences, hear what I have to say to you. It may be that in pinching poverty, in dangers that threaten your life, or in the prison cell, the evil consequences of sin will overwhelm you from every side. When all is black before your eyes, black your thoughts, your desires and your actions black, and you are in despair, O my friend, then hear the word which I do now address to you. When you are in that dreadful situation let this thought then enter your mind : "on a certain Sunday evening I once attended a religious meeting, and was there invited to join the company of the thief on the cross. I heard his contrite prayer : " Lord, remember me," but I did not take it to heart, and now !"—Perhaps, perhaps, "and now" almighty and untiring Grace will begin to cry in you as in the penitent thief, and that for the first time—" Lord, remember me,"—and if you will only heed it, you may hear the word : " Verily I say unto thee,"—if not ' To-day,' yet ' Once'—" shalt thou be with me in paradise." &c. I staid over Monday, spending the day with an eye to my missionary calling, by visiting some sick folks and calling upon some others of the settlers in the place. On Tuesday the 18th I took my leave of Cooperstown, and arrived at home by evening.

I suppose that the brethren of the Board desire to know something about the settling of our congregation. Now in reference to this matter I have much to relate. The brethren will recollect that we had selected a fine tract of land on Sturgeon Bay for our little congregation, the last piece that we could find adjoining the waters of the bay. This land was preempted by one of our brethren, who punctually fulfilled the requisitions of the preemption-law, that the land might be secured to us against the time when assistance would reach us, and then we intended at once to purchase it. On the 18th of December last, I received a check for \$500 from our dear br. Shultz for the purpose of procuring the land. It was at that time impossible for me to get to Sturgeon Bay, as the ice did not become strong enough to admit of travelling over it until the middle of January. It occurred to me, and that not for nothing as I afterwards found, that I could not well purchase without first having spoken with the brethren residing there. I met with a man who was going to Sturgeon Bay for a load of fish, and thus an occasion offered for undertaking the desired journey. We set out on the 23d of January, and arriving by evening at Bay Settlement, passed the night there. The next day was very stormy, attended with great cold ; in order to warm ourselves we stopped at noon awhile in an indian wigwam, where I had an opportunity, for the first time, of becoming acquainted with the accommodations of the Indians. I would gladly have.

entered into conversation with them, but as they did not understand a word of English, it was impossible for me to do so. At half past eight o'clock in the evening I was received and welcomed by the first Norwegian family in Sturgeon Bay.

On account of the unusually cold and stormy weather, I was obliged to spend the whole of the next day in the bosom of this family. On the morning of the 26th I made haste to visit our brethren and sisters who are living further up the bay. But with what painful surprise did I learn from them that it was reported about, that the tract of land, selected for the congregation, and pre-empted by br. M. Jacobs, (who had already begun to cultivate it), had been bought by an American. It was not possible to arrive at certainty as to the truth of the report, but upon reflection, it appeared to us that it could not be so, for br. Jacobs had complied with the conditions of the preemption-law, the preemption time was not yet expired, and the preemption-right must certainly hold good. Sure information concerning the matter was not to be expected until I could make enquiry at the Land-office. In the afternoon I kept a meeting, in which I discoursed upon the daily word: "Heb. 11, 38. These were happy moments for our brethren and sisters in that neighborhood. On Sunday I preached twice. Nearly all of our countrymen living in that quarter were present. I was tolerably well acquainted with the condition of each of them, and but too well aware that there were some of their number who with satanic ingenuity and cunning had hitherto opposed the cause of the Lord; some of our church members have had to suffer much from them. Hardly ever did I feel so well prepared to use the sword of the Spirit as in these two meetings; and truly,—not to the praise of Iversen,—did it cut into the hearts of my hearers. A couple of souls not in connection with us, who had once known the Lord, and subsequently dropped asleep again, were shaken to the inmost depths of their heart. This I learnt from the contrite confessions which they made to me; and I hope that the Savior will now confirm them in grace. They traced the principal cause of their backsliding to the dangerous characters mentioned above, who exert a like pernicious influence over another individual whom we once acknowledged as a true brother amongst us, but who no longer possesses any degree of brotherly mindedness whatever. It is indeed deplorable.—As I intended to start for home on the following morning, I took leave, in the last meeting, of the most of the persons present, and I felt whilst doing so, as if I was bidding them "farewell" for the last time.—On Monday morning I commenced my homeward journey, in the company of a kind, christian friend and countryman of mine, O. Larson, of Eagle Harbour, and a brother, who is at present in his employment. The ice was covered with a deep snow; and as we had but one horse to our sleigh, and a

load of fish aboard, we could get along but slowly, and were not able that day to reach Bay Settlement, which is only ten miles from Greenbay. At dusk our horse could not hold out any longer. We, therefore, made for the shore, where we fortunately found the deserted hut of a fisherman, which had to serve us instead of a tavern. We built up a fire on the rocky floor, by which to keep ourselves warm; but to sleep was out of the question, for we felt no desire to lay down on the stones. Still this fisherman's hut was to us a Bethel. At three o'clock in the morning the moon began to shine, and we proceeded upon our journey. By eight o'clock we reached Bay Settlement, where we breakfasted, and at noon of this day, the 1st of February, arrived at my home. Fatigue had almost made me sick. On the 2nd I went into the city to sell the check of br. Shultz; for I knew that in Menasha, where the Land-office is, I would not be able to dispose of it. A land-agent, Mr. Wood, was the only person who could just then buy the check; and from him I unexpectedly learned how matters stood in reference to our land in Sturgeon Bay. It was but too true that we had been cheated out of the last piece of good land which we had there selected and preempted: it had been sold in November already, before br. Shultz's check arrived. But in what way the whole transaction was managed I could not ascertain.

With a heavy heart I returned home, and invited the brethren residing here to meet me at my house in the evening; when I then informed them of the aspect of our affairs they were likewise much cast down. All appeared dark before us, and we knew not what to say to one another. One of the brethren at length requested me to pray with them; whereupon we knelt down, and besought the Savior, who is our only refuge, that when others would impose upon us, He should care the more for us, and make us conformed to His will, that we might desire nothing besides the grace and gifts which He imparts. Friend Larson, of whom I spoke before, came into the room where we were met together, and listened to our troubles with heartfelt sympathy. When the prayer was over, he spoke out his mind to this effect—that we should only be of good cheer, the Lord would not forsake us; if we had no counsel to give each other, He had still counsel enough in store, and though we could not discover a way out of our dilemma, He might have one for us, and it would be an easy matter for Him to point it out to us. He reminded us, too, of what an absent brother had a long time since related to us about a tract of land lying quite near to Eagle Harbour: that brother had always maintained that we would have done better by moving there instead of going to Sturgeon Bay. Both Larson, and the brother who had been our travelling companion, were well acquainted with the tract in question. They gave a description of it, and

concluded with saying, that, although they did not presume to declare that the Lord had reserved this spot for us, yet they did not think that there would be any harm in our going thither and taking a look at it. Larson's brotherly observations were welcome to us. I at once offered to go there as soon as possible and examine the locality, which can readily be done in winter, provided one is experienced enough in such undertakings. The present family circumstances of our brethren residing here prevented them from accompanying me; but we agreed that when I got to Sturgeon Bay I should take a couple of brethren from there along to assist me in inspecting the land. On the 8th of February, then, I set out once more with the same man that had taken me to Sturgeon Bay the former time, and the fervent prayers of my brethren followed me. On the evening of the next day I arrived at Sturgeon Bay almost stiff for cold. The attention which I truly stood in need of, was tenderly bestowed upon me by the same family with whom I had stopped before.

On the 10th I visited a number of our church members living here, and told them the sorrowful tale of the loss of our land. They of course, were pained to hear this; for some of them had already put up large log-cabins, the erection of which had caused them much labor, and now all their pains was for nothing. I reminded them of the history of our forefathers in Moravia and Bohemia, and this together with what I had to say about the land in the vicinity of Eagle Harbor, revived their spirits again. To their question, what I thought might be the reason of the Lord's shutting the door so completely against them in Sturgeon Bay? I gave the answer (which I still believe to be the true one) that our Savior wished to get us away from those wicked countrymen of ours, who had already done so much harm, and who, were we to stay amongst them any longer, would perhaps work out our total ruin. On the 12th of February, I went, with two brethren as my companions, on foot and over the ice to Eagle Harbor, a distance of $22\frac{1}{2}$ miles. Arriving there by 6 o'clock in the evening we were welcomed by our friend Larson with open arms. At his house we met with some of our brethren, who were either in his employ, or had come to visit him. The Sunday we employed for edification; and although there were no more than sixteen persons in attendance, I still kept two meetings, in which the Friend of our souls let us feel His presence sensibly. On Monday morning the 14th of February, the examination of the land was to be made; the text for the day called out to us: "Be not slothful in business," Rom. 12. 11., and with these words of exhortation we cheerfully addressed ourselves to the task. I was accompanied by three of our brethren, our friend Larson, and in particular as I confidently trust, by our Lord and Master. The result was gratifying, beyond the expectation of us all. We inspected

the land carefully and minutely, and I can with truth declare that none of us had seen any land on Sturgeon bay as beautiful and good as this; and of such excellent land there is enough for more than a hundred families. I have not the time at present to say more about the examination which we undertook. Suffice it, that we were all delighted, and felt truly thankful to the Lord for the grace which He had shown to us. It appears to me necessary, however, to say something about Eagle Harbor. On Eagle island, which properly constitutes Eagle Harbor, lives our friend Larson, and two and a half miles distant from him there are some of our countrymen to be found. The steamers plying between Buffalo and Chicago, on their way to and from Greenbay, frequently stop at Eagle Harbor to take in fuel; Larson was not able last summer to furnish one fourth of the fire-wood needed, although he kept a number of hands continually employed in cutting timber. Every settler can dispose of his cord-wood without difficulty, and therewith pay for his land. Besides, no settler needs go to the city to buy provisions, as he can get all that he wants and at cheaper rates from the steamers; and if he has fish to sell, he can find purchasers enough on board the steamboats. The fisheries in Eagle Harbor are better too than those of Sturgeon Bay. Finding Eagle Harbor and its neighborhood in every respect preferable to Sturgeon Bay, and having no spot in the vicinity of the latter on which to locate our congregation, we had no other alternative than to choose the land which we had examined, and as speedily as possible to buy so much of it as our means would permit. Our friend Larson offered to take me to Menasha with his horse and sleigh, and to assist me as far as he was able in the purchase of the land. I accepted his offer with a grateful heart. On Tuesday, the 15th of February, we drove to Sturgeon Bay, where we arrived by evening. I spent the following day in visiting the people here, but had to listen to many unpleasant things from our evil-disposed countrymen, who had begun to suppose that we would move to Eagle Harbor, and were now dissatisfied with our doing so. Strange! that although these people misrepresent my actions, oppose my efforts, distort my words, and try to make the upright view me with suspicion, yet they do not wish that I should leave them; some of them even sobbed aloud when I bid them farewell. On the 17th Larson and I proceeded on our journey. In the morning, when we started, the weather was tolerably fair; but we had not gone many miles before a snow-storm set in and it became very cold, so that we could only travel with the greatest difficulty. We were obliged to stop on the ice, at noon, to let the horse rest; the provisions which we had taken along for ourselves were frozen as hard as a stone. As the snow soon became deep we made but slow progress. The cold was so intense that Larson froze his feet, and my nose was at one time so stiff and entirely

without the sense of feeling, that I believe I could have broken it off without experiencing any pain. I judge that it was about half past ten o'clock at night when we came in sight of the first house in Bay Settlement. The people were all a-bed already; we first sought accommodations with a man of our acquaintance, but he had taken in so many of his friends that he had no room for us. We drove from house to house, but folks either would not, or could not give us lodging. Till after midnight we drove about in this manner, in the midst of darkness and storm, until we at last found a family, that gave us quite a friendly reception; and had not the Lord thus provided for us, I think this would have been our last journey. The next morning, the 18th, my friend Larson could not stand upon his feet, but by the application of snow he was so far relieved that by 10 o'clock we could proceed on our way. By noon we arrived at my house, truly glad that we were now able to recruit again. When our brethren, residing here, came to me in the evening, they heartily rejoiced at the result of our examination of the land; and each one wished that there might be nothing to hinder us from purchasing the tract which we had selected. Having some engagements in the city on the 19th, I made use of the opportunity to visit our br. and sr. Fett, who have always shown a faithful and affectionate attachment to us and our congregation; the news which I this time had to tell them interested them not a little. On the 20th of February we again set out, in the name of our Savior, strengthened in soul and in body; towards evening we got to Appleton, where we staid overnight. The next morning we drove to Menasha. Immediately upon our arrival there we went into the land office, and after acting with due deliberation and the utmost caution, we effected our object. I bought $424 \frac{94}{100}$ acres for $\$474 \frac{96}{100}$ including all expenses; and I have in my hands Certificates signed by the Register and Receiver as full security for the purchase of the land. Thus, at last, on the 21st of February, did the Lord grant us a spot of ground, on which the members of our congregation now may move.

I have likewise to report that I have been engaged through the winter in imparting religious instruction to three grown girls, whom I hope to confirm in their baptismal covenant, the Savior willing, during the Passion week.

With an affectionate salutation to the brethren of the Home Mission Board, the dear brethren of the P. E. C., and all the friends of Home missions, I commend myself and my oppressed brethren to your continued remembrance.

A. M. IVERSEN.

Mills Prairie, Ill., Apr. 13th, 1853.

Dear br. Seidel :—

I hasten to apprise you of my safe arrival at home, on Friday last the 8th inst., and acknowledge the following receipts for building a church at Olney, Ill.

From New York,	-	-	-	-	\$162	31
" Bethlehem,	-	-	-	-	152	58
" Nazareth	-	-	-	-	50	25
" Schoeneck	-	-	-	-	5	—
" Philadelphia	-	-	-	-	181	88
" Lancaster	-	-	-	-	100	13
" York	-	-	-	-	80	—
" Litiz	-	-	-	-	82	—
					<hr/>	
					\$784	15
Off for uncurrent money					2	—
					<hr/>	
					\$782	15

As you probably have heard, I left Litiz on Easter Monday, and reached Pittsburg next morning, where I made choice of travelling on the steamboat, rather than railroad, which was the cause I did not reach Hope till Saturday evening the 2d inst. Next day (Sunday) being the anniversary of the congregation at Enon, br. Clauder being absent from Hope, there was no divine service till evening by candlelight. -After br. Clauder had preached in German, I made a few brief remarks alluding chiefly to my trip to the eastern congregations and the affectionate and brotherly reception, and success in collecting means for building a church at Olney. I was very sorry that I was prevented from being at Enon, as it appears they had a blessed day. On Monday I started, in order to take the cars at Columbus for the West, but, whether for good or evil, came to Columbus about five minutes too late, and had to wait till next day. Tuesday morning, I was at the station house in good time, and by half past 2 P. M. reached Coatesville, where br. Barstow was engaged in moving to his new dwelling. I tarried with them, and in the evening consecrated this house as the Lord's property, supplicating for a blessing on all who may reside here as pastors of Christ's flock. Next morning we went to the School house where br. Barstow preaches; notice being given to a few families, we met, when I addressed them, and at the close baptized br. and sr. Barstow's infant daughter.

The Church is not yet finished, but the brethren hope to have it ready for consecration till May or June. Every thing is new,

and no scarcity for work, log heaps all round the buildings, but neither stable, out buildings nor garden. It brought to my recollection the beginning of Hope. The future destiny of this infant congregation is hid from us. We must pray for it, and commend it to the unerring counsel of the Lord, who will perform the good work he has begun. Ph. 1, 6.

Yesterday two of our Olney friends were here. The railroad is progressing. Town lots have risen 100 per cent in price; a Mr. Kitchel has offered to give us half of a lot valued at \$50 on which to build our church. Should we not try and get another for a future parsonage?

The railroad passes only $\frac{1}{4}$ of a mile from town, and I hope when our eastern friends and brethren travel from New York to St. Louis, they will notice our Church. All, however, is yet in prospective faith.

Yours in bonds of love

MARTIN HAUSER.

From a later communication of br. Hauser, dated April 28th, we make the following extracts.

"Since I have returned home a great change has taken place with me; not in my way of thinking—no, my faith as regards religion and our dear Brethren's Church, her Home Missions and Home Missionaries is pretty much fixed; neither has the change been very great in my appearance,—although some told me I looked ten years younger. But I will tell you in what the change consists—a mighty reaction has taken place. Since I have come back I have had to *work* and that in good earnest, too, for "what thy hand findeth to do, do it with thy might."* So I hitched! up "old Jack" to the plow, and broke a piece of new ground; but the way I felt tired the next day I will not tell you. Next I had to go to hauling rails, which was my yesterday's work, and to-day I am so very tired and stiff, which may account for this letter, for it is easier to sit at the table and write, than lift rails on the wagon, but I don't complain, for I think it is according to our Creator's arrangement, and like Adam, I found to "know what is good and evil!"

On the second Sunday after my return home I preached at Albion and Wanboro, two interesting stations. At Wanboro the house was well filled. Here certainly we have a specimen of what religion can do. We meet with our peculiar views on certain points of doctrine; we all view baptism as an ordinance of the Church instituted by Christ, but allow each his own peculiar views as to the mode, and so we in union worship One God and One

* I had to look out for planting-potatoes, which the good people at Litiz had done before I left that place.

Savior. What a happy time would there be for poor Zion, if unchristian conduct in word and deed were the chief cause for not having fellowship with one another.

Last Friday I started for Olney, had a meeting in the evening at the house of br. Schaefer,—a good number of Germans attended. Next morning br. S. and I went to meet a man who had offered to get out the timber for our church, and one who would frame it. We had a lengthy chat not only as to the external but also the spiritual building, which is to be “built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the Chief Corner Stone.” Eph. 2. 20.

When every part was fully talked over and we had come to a full understanding, we left the bargain open till Monday morning, granting each party further time for reflection, but united in prayer to the Lord to direct us according to his unerring counsel.

Br. S. and I then walked to Olney (three miles,) in order to determine as to the lot on which the church is to be built. Luckily we found the man (lawyer Kitchel,) at home, who kindly offered his services, and so we walked over the spot and made a selection of a site, and as soon as the plot is finished he will make us a deed. The railroad will run nearer to the place than was expected when I left in the winter; it will be about one quarter of a mile from the church; the work is going on rapidly.

On Sunday at 11 A. M., I preached in the court-house, which was well filled, and though I spoke about two hours, scarcely any one left his seat before the close. Every person feels an interest in the church building, some desire a better place for worship, some know a little of the spiritual building, while the man of “dollars and dimes” thinks it will help to raise the value of his property. We must look to the Lord; the work and the glory are the Lord’s!

On Monday morning we closed our contract for the church-building, which is to be in size 34 by 50 feet, 16 feet high, with 10 feet gallery at one end. A vestibule 12 feet square, with a room below, for containing Sunday school and church books etc. and one in the second story for other purposes, whatever they may be. From the upper room is the entrance into the choir which leaves the hall unencumbered by stairs. This vestibule is to extend above the main building, forming a steeple and place for the bell. The building will cost us much more than was expected, or would have been the case twelve months ago or twelve months hence, for as soon as the railroad is completed, materials can be brought to this place much cheaper than at present. Yet the Lord knows his time.

A STATISTICAL REVIEW OF THE BRETHREN'S UNITY,

FROM A PAPER, READ TO THE CONGREGATION AT BIRMINGHAM, BY BROTHER
CHAS. DODD, Dec. 31st, 1853.*

We propose, in this paper, to take a brief review of the Brethren's Unity, noticing such memorable occurrences of the year 1852, as have been brought before us by the weekly accounts.

A thoughtful reader or hearer of these, cannot fail to be struck with the fact, that little or no mention is made therein of what may be called the Home Work—what is going on in and around the Congregations of the Brethren in Europe and America.

Here we have little more given than the names of the brethren and sisters who have been called to office in the church, or removed from one sphere of labor to another, or summoned to their eternal rest. We may regret this, both as to our ignorance of the spiritual and temporal well-being of the congregations, and also our lack of sympathy with that extensive work known amongst us by the name *Diaspora*—a work by which a large number of souls (probably not less than 100,000) are brought into society fellowship with the Brethren's Unity. But whilst we regret, we do not fail to notice and reflect upon the interesting and edifying circumstance that so large a part of our church's usefulness is carried on as it were in retirement, with "little noise and show." This bears testimony to the genuine gospel spirit which animates those more immediately connected with this work; who require not the stimulus of publicity to obtain the funds and maintain their courage and perseverance.

The largest unbroken section of the *Diaspora* work is to be found in the Russian Empire, particularly among the Lettonians and Esthonians, who belong nominally to the Lutheran church. The brethren and sisters engaged in this province live for the most part in small settlements, the most important of which is Neu-Welke, about sixty English miles from the well-known city of Riga. Now, of this large and promising field of labor, we have in the weekly accounts during the past year only the slightest notice. An official visitation of br. Nielsen, of Petersburg, and his having afterwards conversed with the U. E. C. upon the state of this work, together with a similar conversation with br. Kersten, of Liebeswerth, who is a laborer in this vineyard, is all that is mentioned. Br. Nielsen himself has, in the course of the year, been consecrated a Bishop, with reference doubtless to the wants of this province, as well as those of the far distant congregation of Sarepta. The society at Petersburg, of which he is

* *Fraternal Messenger*, No. xviii, March, 1853.

the laborer, is thus connected in our minds with those in Livonia. The most recent accounts mention the entrance of the cholera into the Society House : with reference to which, the members commend themselves to our sympathy and prayers. Next in importance in the Diaspora work we may mention those societies lying around, and more or less connected with, the congregations of the Brethren in Germany. In these accounts are noticed those around the three Silesian congregations, viz. Gnadenberg, Gnadenfrey, and Gnadenfeld, as well as those around Herrnhut, Niesky, Kleinwelke, Ebersdorf, Neuwied, and Koenigsfeld. Those around the Danish Congregations of Christiansfeld are also noticed. In addition to these, we are reminded by the accounts of a flourishing work in Switzerland, Wirtemberg, Holland, Denmark, Russia proper, Pomerania, Poland ; and we know other countries, such as France and Sweden, have not been mentioned simply because the laborers in those parts have been permitted to follow their high calling without let or hindrance, change or interruption. The Societies in the Upper and Lower Rhine have so multiplied that a new district has been assigned called the Westernwald District, in the neighborhood of Neuwied. Increase of labor has demanded additional hands also in Switzerland and the neighborhood of Bremen : so that this important work has evidently not been going back in the course of this year.

The same kind of work known on the continent of Europe as our Diaspora work, is carried on by our Brethren in the United States, under the name of "*Home Mission*," with this difference that whilst the former has to do with those who stand in nominal fellowship with national or established churches, the latter is carried on amongst those emigrants and settlers who are without even nominal church-fellowship, having broken these ties at the time they severed themselves from their Fatherland. One or two appointments in connection with this work are mentioned in the accounts, and we are able to add from private sources of information, it is proceeding with spirit. In England we have nothing which can strictly be considered belonging to the class of work we are noticing. For a short time new spheres of labor may partake of its character, but then the societies so gathered, speedily assume the form of Congregations in simple and single fellowship with other churches. The congregation at Brockwear may be mentioned as the most recent instance of this transition ; and the Society at Boltonsborough, which, in the course of the present year has put itself under the care of our Church, may be instanced as the nearest approach to the character of the Diaspora work we have at present in this Province. It is served by our br. and sr. J. J. Montgomery.

Let us now proceed to notice the regular *congregations* and *settlements* of the Brethren's Unity. And we trust it will not be

deemed inappropriate, to endeavor, as we proceed, to obtain a clear idea of their numbers, size, and relative position. We will begin with those in Saxony, the heart of Germany. If we take the mother congregation, *Herrnhut*, with its two neighbors *Niesky* and *Kleinwelke*, as a basis, we have already in their united numbers a population of 1700 souls. In these congregations there have been changes of laborers in the course of the year. In *Herrnhut* those of the single Brethren and single Sisters, and the Warden of the congregation. In *Niesky*, the widows and single Brethren; and in *Kleinwelke*, the single Brethren. The single Brethren in *Niesky* have celebrated the Centenary Jubilee of the dedication of their House. Two other such centenary jubilees may here be conveniently mentioned, that of the single Sisters in *Gnadenfrey*, and that of the single Sisters' Choir House, in *Fulneck*. *Niesky* has sent forth missionaries in the course of the year to the West Indies and also to that land of death, *Surinam*. *Kleinwelke* has furnished its contingents for the same fatal battle-field, as well as for the mission in *Greenland*. *Herrnhut* has, as usual, had its Ministers' Conference, at which about 70 of the neighboring Protestant ministers and schoolmasters attended. In the immediate neighborhood of *Herrnhut*, resides the U. E. C., or presiding Conference of the Brethren's Unity. In this conference there has been one change in the course of the year. Our venerable brother, *Christlieb Reichel*, who has been for many years a member of the wardens' department, zealously and faithfully applying his distinguished financial abilities for the benefit of the church, has been constrained by age and infirmity to resign his seat in the board. His place will be occupied by brother *Kluge* from *America*, who has for several years held the position of administrator of the Unity's estates in *North Carolina*. Not many miles eastward of *Herrnhut* lie the four *Silesian* congregations, stretching north and south. Three of them, *Gnadenberg*, *Gnadenfrey*, and *Gnadenfeld*, have already been mentioned; to which must be added the most northern one, *Neu-saltz*. They contain together between 1400 and 1500 souls. In all of them have been changes of laborers, either in the single or widow choirs. *Neu-saltz* has experienced the mercy of the Lord in its preservation from imminent conflagration, for which it brought a public tribute of thanksgiving. This congregation has also sent forth its missionary to the pestilential swamps of *Surinam*. The southernmost of these congregations, *Gnadenfeld*, ought to be specially noticed, as possessing in its midst the seminary for the education of those who are destined to be laborers in the church. Five brethren are mentioned in the accounts as having, in the course of the year, completed their studies and entered upon their respective posts of labor as teachers in our boarding schools. Seven youths have entered upon their studies, having removed from the

preparatory school at Niesky for that purpose. This seminary has, in the course of the year, received an official visitation by brother Schordan, deputed by the U. E. C. Gnadenfeld is also interesting to us owing to its proximity to one of the centres of labor in the ancient Brethren's Church, viz. Fulneck in Moravia, from which it is distant from 40 to 45 miles. We are glad to know that there are brethren and sisters in society fellowship with Gnadenfeld who live in these localities rendered so dear to us by the pious labors and sufferings for conscience' sake of our forefathers. The Silesian congregations stretch over a distance of 150 miles.

If we travel now from Herrnhut westward through the small principalities which divide Northern and Southern Germany, we come first to the congregation of *Ebersdorf*, in the principality of Reuss Lobenstein. It has a population of more than 200 souls, and has had changes in the laborers of the single sisters. It has also furnished a missionary to the West Indies this year. Next in order comes *Neudietendorf*, in the duchy of Saxe Gotha, with upwards of 250 inhabitants. This congregation has furnished a missionary for Surinam. And lastly, having passed by the locality of the ruined and deserted congregation of Herrnhag, we come to the prosperous one of *Neuwied*, one, however, which has frequently been desolated by war and flooded by water. It is situated on the banks of the Rhine, and contains upwards of 350 members. In addition to the usual boarding schools, it has a commercial school, the director of which has been changed in the course of the year. The single brethren have also had a change of laborer. The distance of this congregation from Herrnhut may be put down at about 300 miles. As it measures the stretch of our congregations westward from Herrnhut, so Neuwied is the centre congregation of the three which lie contiguous to the course of the Rhine, each of the two being about the same distance from it; the one, *Zeist*, 160 miles to the north, in Holland; the other, *Koenigsfeld*, in the grand duchy of Baden, 200 miles to the south. Zeist has nearly 250 inhabitants, and Koenigsfeld about an equal number. Both congregations have had changes of laborers. In the former, Bishop Beebler having resigned his office of minister has been succeeded by brother Kleinschmidt, late of Berlin. Koenigsfeld has had the distinction of furnishing a missionary for Surinam.

We must now make a long and tedious journey eastward, passing through Germany, Poland, and a large part of the Russian territory, and we shall find at a distance of 1000 miles beyond Petersburg, the congregation of *Sarepta*, numbering more than 350 inhabitants. It appears in the weekly accounts simply by the change of its laborers, and their visits to Herrnhut. *Christiansfeld*, in Denmark which had 500 inhabitants before the late

war, has had changes amongst its laborers, and has contributed a missionary to fill up the desolated ranks in Surinam. *Gnadau*, near Barby, once so well known as the locality of our seminary and the residence of the U. E. C., is one of the few places which are unnoticed in the weekly accounts. It has about 240 inhabitants, and is the place where the various publications of our church are printed and issued. In *Berlin* and the neighboring village of *Rixdorf*, congregations are to be found numbering together about 400 souls, many of whom are descendants of the Bohemian Brethren. They have been called to thanksgiving by a gracious preservation from fire, and have had a change of laborers before alluded to. Besides these there are mentioned the small congregations of *Norden* in Hanover, and *Haarlem* in Holland, connected with a change of laborers.

We have thus passed the congregations on the continent of Europe under review, and cannot we think, fail to be impressed, and gratefully impressed, with the fact that a scattered population of believers, numbering little more than 6000 souls, have been enabled to carry forward so many years, so large a work as that which has grown up under the care of the Church in the various countries of continental Europe north of the Alps. That in addition to another year of gracious support in this work, they have been permitted and enabled to send forth 14 or 15 missionaries to labor in distant heathen lands, calls for our lively gratitude. And when we remember that 10 of this number have stepped into the vacant ranks of that gallant little company of servants of the Lord who are laboring with steadiness and devotedness where the arrows of death fall thickly around, we would fall in abasement of spirit at the foot of Christ's cross and thank him that he has cast our lot in union with a christian people so highly honored and favored by their Lord.

Leaving the congregations of Germany we pass over into *Great Britain and Ireland*; and here we shall not deem it needful to enter into any detailed notice of the individual congregations, and the changes of laborers—they are sufficiently known to all of us.* We are enabled however, by the statistical returns, to lay before the brethren and sisters, the numbers in the several congregations, and of those under their care, more accurately than in either of the other two provinces. In the congregations in these Islands, 30 in number, we had a population of 4955 souls at the close of the year 1851. In 1851, 3791 children were under our care in boarding, day, and sunday schools. The gospel is preached by our congregations in 47 out-places. A work is carried on in Ireland by the Irish *Scripture Readers'* Society, aided by voluntary subscriptions chiefly from the members of our own church. The

* In our next we will give a statistical table of the English congregations.

nature of this work prevents our entering into any statistical evidence of progress. We believe however, much good is being done by it, in the vicinities of our Irish congregations.

The congregations of this province have not furnished many missionaries of late years. Last year only two brethren and three sisters have gone forth from our midst. In any review of the Brethren's work in this country, gratitude to our friends of other denominations will not allow us to leave unnoticed the society known as the *London Association* in aid of the Brethren's Missions, which continues to furnish a large proportion of the annual subscribed funds required to carry on the missionary work. May the Lord lay his blessing abundantly upon this striking exemplification of the catholicity and expansiveness of true christian charity! The Brethren's *Society for the furtherance of the Gospel*, which has the especial charge of the Labrador Mission, and is closely connected with the congregation in London, has, to use the language of its Secretary, "had another year of much goodness and mercy displayed to it by our gracious Lord, and brought to a close by the safe return of the *Harmony* from its annual visit to the inhospitable shores of Labrador. The return of this vessel, which is freighted with the necessaries of life for our missionary brethren and sisters there, always calls forth a heartfelt Ebenezer.* In the month of May, it pleased the Lord, to take from our midst br. Essex, a member of the Provincial Board, and Bishop of our Church, whose faithful and valued labors had for many years gained him the confidence, love, and respect of the brethren and sisters of this province. His departure opened the door for a series of ministerial changes, which have affected most of the congregations in this province, and have only just been brought to a close.

* Since May, 1770, the Missionary ship has sailed to Labrador, and returned safe. EIGHTY-THREE TIMES! Not the same ship, certainly, for the Society has had eight vessels successively in the service of the mission,—but not one of these has ever failed in the object of her destination. During this long period, no fatal accident has been permitted to befall this favored bark, or those whom she was conveying across the boisterous, and often ice-bound deep, along a coast bristling with rocks and abounding with peculiar perils. Nor has the communication between the Missionaries and their brethren in Europe been in a single instance interrupted! Once, and once only, the vessel was captured, on her return from Labrador in 1778, by a French privateer; she was, however, shortly after recaptured, so that the society suffered no serious loss. The captain and the crew, who had been carried into Dunkirk, were released; and the letters and papers, for the most part unopened, were restored to the society, by order of the French Minister of Marine, on the personal application of br. James Hutton. In 1803, on her return from Labrador, she was twice compelled to surrender to a French frigate; the sea, however, was in such a state, that the captain did not venture to send out a boat to take possession of his prize; and in the darkness of the night, Capt. Frazer availed himself, in each instance, of this providential interference, to escape. The vessel held on her course, and by the protecting care of God, reached London on the 14th of January 1804, after the longest absence from England, and one of the most perilous voyages recorded in the annals of the Society.

We presume there is no parallel to this in the annals of the seafaring world. Infidels and atheists may exercise their petty genius,—they may come with their plausible pretences—they may set up their false theories, and give full proof of the enmity of their carnal minds against God and his word; but "the Lord hath permitted his throne in the heavens; his kingdom ruleth over all; and whatsoever He pleaseth that doeth He, in heaven, in the earth, in the seas, and in all deep places: He is good, and his mercy endureth for ever."—Ed. Pres. Mess.

We take leave of the English shores to pass over into America; and we do so with thankfulness indeed for what the Lord has done and continues to do by our poor instrumentality; but with a deep conviction, nevertheless, that we do not even come up to the mark of devotedness and singleness of mind set before us by the example of the congregations in Germany, much less to that mark of our high calling as a people of the Lord, which we have in the standard of God's word. The writer of this imperfect sketch has, whilst compiling it from the weekly accounts, been much affected by the unostentatious but heroic spirit manifested by the German congregations in their support of the Surinam mission. A spirit which reminds us of the best, the heroic period of our church. We cannot be satisfied without once again calling the attention of the brethren and sisters to it, and asking the question, Does it not quench the spirit of petty faultfinding which interferes so much with the strength of our Unity in its larger and smaller divisions? Sinking all minor differences—ashamed of our mistrust of each other, we would, in spirit, stretch out the right hand of cordial brotherhood to our dear German brethren, to whom we owe so much, and with the warmest affection, we would address them—"Well done, brave comrades, we will seek not to be behind you in these acts of devotedness and love. Your example shall stimulate us earnestly and perseveringly to implore the Lord to pour out upon this province of the Brethren's Church more of that spirit which was in Christ Jesus—that humble, self-denying, self-sacrificing love for the souls of our perishing fellow-creatures—of that spirit indicated by the apostle when he says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

In *America* we will first notice those congregations which are in the State of *Pennsylvania*. They are ten in number. The names of the three principal ones are Bethlehem, Nazareth, and Litiz. The numbers of brethren and sisters amount together to more than 3100 souls. In Bethlehem and Litiz there have been changes of laborers in the course of the year. In the state of *Ohio* there are three congregations, numbering together 490 members. One of them, Gnadenhuetten, will ever be associated in our minds with those horrid tragedies perpetrated by so-called christian whites, who, in 1782, butchered in cold blood, with barbarity, 96 christian Indians, men, women and children, and afterwards burnt the houses, whose floors were saturated with blood, and filled with mangled corpses. In this congregation and that at Sharon there have been changes of laborers. In the state of *New York* there are three congregations, counting upwards of 400 members. That in Staten Island has had a change of laborers. One congregation is to be found in *Maryland* containing 350 mem-

bers. Hope congregation, in *Indiana*, has had a change of laborers; and in this state a new congregation has been formed, and called *Enon*. The second of that name, or rather New Salem, is to be found in the state of *Illinois*. In *North Carolina*, the first and original Salem is situate; as the centre of the Wachovian congregations it is surrounded by six of them, the seven numbering together a population of about 2000. There have been changes of laborers in two of these congregations. In one of them (*Philadelphia*) a new church has been built and opened. A new congregation has been settled in the Blue Mountains, and received the name of *Mount Bethel*.

It is with the American as with the German province—the number of members are not given for all the congregations, and those given are not very recent; so that we can only approximate to an accurate statement of the total number belonging to the American branch of the Church. It is not, however, less than either of the other branches, being somewhere about 6500. Let us, then, take this number, and add to it 6000 for Germany and 5000 for England, and we shall find the whole number belonging to the Church of the Brethren in christian lands does not exceed 17,500. No very large christian society to supply with the means of grace and pastoral care a population of about 170,000. “Not unto us, O Lord, not unto us, but unto thy name give the glory, for thy mercy and for thy truth’s sake!” Some further idea of the activity of the Brethren’s Church may be gathered from the numbers of those who annually depart this life, after having served the Church in one or another of its spheres of usefulness. In the past year there have been 35 such departures, 17 Brethren and 18 Sisters. If we compare this number with the number of those who fell asleep in Jesus between Easter 1851 and 1852, which amount to 33, we shall be disposed to say there cannot be a less average number than 30 brethren and sisters called away from churchusefulness every year. 12 Brethren have been ordained Deacons this year; six have received the ordination of Presbyters; and two have been consecrated Bishops.

We ought now properly to proceed to notice what is said in the weekly accounts concerning the extensive mission work committed to the Church, and which has been more than once alluded to. But this is rendered unnecessary by the arrival of the memorabilia compiled under the eye and published by the authority of the Synodal Committee. This Report of our Mission-field should be carefully read and widely distributed among all our brethren and friends.

W. I. O.

ACKNOWLEDGMENTS of Payments and Donations, will appear in the next number.

THE MORAVIAN CHURCH MISCELLANY.

No. 7.

JULY, 1853.

VOL. 4.

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BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem; Also: to Rev. David Bigler, No. 522 Houston st. New York, and to Rev. Edw. Randthaler, No. 74 Race st., Philadelphia; Lancaster, or at the Brethren's Establishments at Nazareth, Eliz., Pa., Pennsylvania, and Salem, North Carolina.

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THE
Moravian Church Miscellany.

No. 7.

JULY, 1853.

VOL. 4.

THE BRETHREN'S CHURCH.

No. 2.

The peculiar organization of the Protestant Church of the United Brethren, the *Unitas Fratrum*, as pointed out in our first article, is intimately connected with her *peculiar origin*, which, as we will presently endeavor to show, has been different from that of most other Churches. There are some, (e. g. the Church of England) the origin of which can be traced partly or exclusively to the political movements of a certain time. Others were founded by some eminent men of God, who proclaimed the gospel of Christ with demonstration of the Spirit and of power, and justly proud of the name of their founder call themselves accordingly Lutherans, or Calvinists, or Weslyans, etc.

The origin of the renewed Church of the Brethren cannot be traced to either of these causes, neither to a mere political movement, overruled for good by the providence of God; nor to the personal influence of one individual alone.

We have often seen the statement, that Count Zinzendorf was the founder of the Brethren's Church, in the same way as Wesley was the founder of the Methodist Church, but this assertion is not corroborated by historical facts. Much as we honor the memory of Zinzendorf, and consider him a blessed instrument in the hand of the Lord to promote the Redeemer's kingdom in the Brethren's Church, still we maintain, he was not the founder of this Church. Neither do we agree with those, who would trace the origin of the Renewed Brethren's Church almost exclusively to the awakenings among the descendants of the old Bohemian and Moravian Brethren. Though we are commonly called *Moravians*, and have been obliged by usage to adopt this name, especially since another denomination in the United States also call themselves United Breth-

ren,* still this name is no proof that the origin of the Church was purely Moravian.

As early as 1745, Peter Boehler published a Protest against this appellation in New York, in which he said: "The *United Brethren* do not only consist of properly so called Moravian Brethren, but also of Lutherans, Calvinists, Church of Englandmen, Independents, Baptists and other Protestant Denominations. And indeed the properly so called Moravian Brethren are the least part of the United Brethren. And therefore as logically "*a minore nunquam fit denominatio*," it is very improper, to use the word Moravian for a distinguishing appellation for the United Brethren; and we can never allow of it to call us so in general." The name, by which the Church was legally acknowledged by the British Parliament in 1749 is *Unitas Fratrum*, a Union of Brethren. One is our Master,—Christ Jesus our Savior,—but we are all Brethren; and this name, whilst it designates our standing and the aim and object of our society in the Christian Church, also points distinctly to our origin.

The origin of the Brethren's Church—to say it in a few words—is the result of a partial revival of religion in most of the Protestant Churches in the beginning of the last century.

If we wish to go back to the first causes, especially in spiritual matters, we are often liable to err, and too eager perhaps to support a favorite theory, easily overlook apparently minor circumstances, which, however, may be of the greatest importance. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3, 8.

The state of religion in Germany, the cradle of the Reformation, about one hundred years after its commencement, was vastly different from what it had been a century before. All the life and spirit, which breathed in the writings of Luther, Melancthon, Calvin, Bucer and other heroes of the Reformation, had given place to a dead formality. Protestant divines were satisfied to be considered orthodox in their doctrine, and cared in general very little, whether their hearers comprehended their learned discourses, or not; nor heeded it much, if the churches gradually became empty, and vital christianity became unknown. The same complaints, that had formerly been made concerning the Romish priests could justly be preferred against the Protestant learned doctors and the high dignitaries of the Church. Many of them were shepherds, caring very little for their flocks,—professing Christ with their lips, denying him with their lives,—zealous for the purity of their doctrine, but utterly indifferent to the effects of their preaching. Men like Johan Arndt († 1621) and the great christian poet Paul

* The "*United Brethren in Christ*" whose founder was Will. Otterbein in 1755.

Geshard (\dagger 1676) had to suffer persecutions for Christ's sake; and were despised and rejected by their clerical brethren. Still their writings and their hymns were not in vain. Imbued with the spirit of Christ they strengthened, cheered and comforted humble believers, who could not find in the public discourses of the day that spiritual food which their souls needed. Even whilst the shepherds slumbered, the Lord and Head of his Church had his disciples here and there, but scattered about, and vainly sighing for the communion of the saints.

The first to give publicity to these secret longings was *Philip Jacob Spener*, 1666, Lutheran minister in Frankfort, afterwards Court chaplain in Dresden, and after his expulsion Ecclesiastical Counsellor at Berlin where he died in 1705. By his lectures, sermons and writings, practical christianity revived, especially among the students of theology, the future pastors of the Lutheran Church, and certain noble and influential families. One of his favorite ideas was that of "*ecclesiolæ in ecclesia*" i. e. he wished, that the disciples of Christ, without separating from the established Churches, might form a closer connection among themselves, and by social intercourse, family devotion, prayermeetings etc., nourish the christian life among themselves for the welfare of the Church. His work in the Lord was crowned with success. Without going into particulars we merely mention one of these christian societies in the Church, consisting of *A. H. Franke* (\dagger 1727) and his coadjutors, *J. Breithaupt*, *P. Anton* and others, the founders of the great orphan-house at Halle. Through their influence a work of grace commenced among the students of the University at Halle. Similar results were brought about in the Universities of *Jena* by Professor *Budæus*, and *Tubingen* by Chancellor *Pfaff*. The influence exerted by these high schools of christian knowledge and genuine piety was especially perceptible in the higher ranks of society, in the noble families of *Solms Laubach*, *Reuss Ebersdorf*, *Stollberg Wernigerode*, *Zinzendorf*, *Gersdorf*, etc.

Somewhat later a similar revival of religion is perceptible in *England*, also beginning among the students of theology. But we must go back to the times succeeding those of *Cromwell* and his religious fanaticism. When the bigotted *Charles the Second* ascended the throne of *England* he was determined* "to lay the axe to the root of all religion, and at a single blow to cut off from the established Church every minister of honesty and conscience. By the act of uniformity he expelled 2000 gospel ministers. Every clergyman was obliged to declare his solemn assent in the face of his congregation, on an appointed day, to the truth of things he had never seen, or be driven from his benefice and cure of souls, into poverty and disgrace. Every minister of real piety preferred

* *Vide Life of John Wesley by Dr. Coke and Mr. Moore, p. 16.*

every sacrifice to that of his conscience. By this method that atrocious Government blotted out of the Establishment every faithful pastor. "Oh," cried out one of them, the great and pious R. Baxter, in the grief of his soul, "that we had but the gift of tongues, to enable us to proclaim the gospel in other lands, for then I should be satisfied."

Pains and penalties, confiscations and imprisonments, were enacted and executed to prevent the ejected ministers from the exercise of their holy function. Ungodliness of every species overflowed the whole land, and it became the very fashion of the day to imitate the most corrupt of courts in all its vices. So sudden an overthrow of all that is righteous and good, is without a parallel in the history of any nation under heaven. In all other instances the people have moved by progressive means from good to evil, or from evil to good. But here it was otherwise. Religion in a moment hid her beauteous face, and was confined to a few destitute followers of Christ, who met on the mountains, or in cellars underground, and were even there pursued and discovered by the abettors of persecution. These were the most unhappy days which the English nation ever knew with respect to religion. Never had there been such a general contempt of God, such barefaced and shameless impiety. Ungodliness and unrighteousness of every kind prevailed as they had never done before. Even the very form of Religion was hooted out of the nation. In short they seemed to strive on every hand, that the name of God might be entirely forgotten.

The bigotry of James II, who was educated in all the fooleries of Popery soon brought things to a crisis. Aiming to restore the Papal power, he lost his crown. His successor William, as he owed much to the Puritan party, secured to them the inestimable blessing of liberty of conscience by the act of toleration. The Archbishops Tillotson and Sharp with other respectable characters, their cotemporaries, did much for the reformation of the land.

The king himself became a member of the Society for the promotion of Christian knowledge, founded in 1699. The societies for the reformation of manners, which received the support of the Government, and the private *Vestry Societies*, formed throughout the kingdom, undoubtedly gave a check to that dissipation of spirit, that practical Atheism, and that perfect looseness of morals, which had so entirely pervaded the whole land. But these very Societies could not produce vital religion, as long as the great leading truths of the gospel, the doctrine of original sin, the justification of the sinner by faith alone in the merits of Christ, communion with the Savior, were not credited, or at least not enforced. They needed a revival themselves, before they could become salutary for the Church at large.

A revival took place at last, brought about by an association of

theological students. In 1729 *Joha Wesley*, *Chas. Wesley*, *Morgan*, *Hervey*, *Whitefield* and other students at the university in Oxford, made a covenant, to promote religion among themselves, by social reading of the New Testament, by faithful self-examination and various religious exercises, including the observance of fasts of the Ancient Church every Wednesday and Friday. They were fifteen in number "all of one heart and of one mind," and the influence of this small band of anxious inquirers was soon felt in the Vestry Societies and in larger circles.

Also in *Pennsylvania*, among the 100,000 destitute Germans, where heathenism and utter indifference prevailed to a fearful extent, there were some at least, who not only desired a regular ministry and ecclesiastical organisations, but above all more practical christianity. Having gone to the wilds of Pennsylvania for conscience sake, they felt deeply grieved, that among the comparatively small number of professing Christians so little was to be found of that "charity, which envieth not, which vaunteth not itself, is not puffed up, which beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13.

There were in Pennsylvania, amongst the great number of nominal christians, amongst the indifferent and ungodly, people who had experienced the power of the Spirit of truth on their own hearts and could well discern the gold from the dross. There were faithful souls here and there, desiring the Communion of the Saints.

Thus we see, how in different countries nearly at the same time, by the secret working of the Spirit of God a preparation was made for a new work of grace, a new developement of practical christianity.

However God "who hath chosen the foolish things of the world to confound the wise" 1 Cor. 1, 27, did not make use of the Doctors of Divinity, or the learned professors of Germany and England to regenerate languishing Protestantism; but, as in the beginning of the Church, poor fishermen and publicans were the messengers of Christ to the whole world, so also in this work of grace, to which the Brethren's Church traces her origin, the humble and the lowly were, in the hand of God, the first moving cause.

Whilst the Churches of the Reformation had fallen into formalism, and were satisfied with doctrinal orthodoxy, the *Ancient Church of the Brethren*, the result of the *Slavonic* Reformation of Huss, was apparently destroyed, blotted out from the face of the earth, and only remembered here and there as something past and gone forever. But whilst their Churches were burned, their villages were destroyed and thousands had finished their days in exile, still there was left in the midst of Popery "an afflicted and poor people, and they trusted in the name of the Lord." Zeph. 3. 12.

About a hundred years after the destruction of the Moravian

and Bohemian Churches the Lord in mercy visited the preserved seed and at the same time, when in Germany, England and America people began again to "seek the Lord and his strength" (Ps. 105, 4.), both in Bohemia and Moravia a mighty revival took place, especially among the Schneiders, Zeisbergers, Jäschkes, Nitschmans and other families of the old Moravian stock.

Our space does not permit us to go into particulars. Suffice it to say, that some of these, having heard from *Christian David*, a converted Catholic, that in Saxony there lived a pious Count, by the name of *Zinzendorf*, who was anxious to win souls for Christ, did not confer with flesh and blood, but suddenly resolved to leave the land of bondage and spiritual darkness, and seek salvation for their souls in a more congenial atmosphere. Others followed. *Herrnhut* was founded in 1722. *Herrnhut* was peopled not by Moravians only, but by seekers of the truth from all parts of Germany. On the memorable 13th of August, 1727, this congregation of anxious inquirers became, by the outpouring of the Spirit of love a congregation of true disciples of the Lord, and soon the messengers of peace went out from there to Christians and benighted heathen, and the Lord accompanied them with demonstrations of the Spirit and of power.

The work of grace begun among the humble and unlearned, spread to the seats of learning, to the courts of princes, to the mighty and the noble. Whilst on the one hand opposition both from the worldly and the clergy was not wanting, still the ranks of the Brethren were soon filled with men, who with genuine piety connected a thorough theological education. We see, the learned professor and the humble mechanic; the nobleman and the peasant, working hand in hand for the same object,—the promotion of the kingdom of Christ. The mere record of some of the principal names of those, who formed the *Unitas Fratrum*, will show at a glance, that neither Bohemia and Moravia, Germany nor England may claim precedence in this *fraternal Union*.

Who would not cherish the memory of our *Moravian Fathers*: Father D. Nitschman, Christian David, Bishop David Nitschman, Matthew Stach, Melchior Zeisberger, etc., etc.

Connected with these apostolic men, and working hand in hand with them, we might name many of the *nobles of the land*, such as Count Zinzendorf, Count Reuss, Frederic von Watteville, von Gersdorf, Count Promnitz, von Seidlitz, etc.

That there was no want of *well-educated men* among the founders of the Church becomes evident, if we only point to the following divines: Spangenberg, A. M., professor of Halle; M. Hehl, A. M., and Waiblinger, A. M., professors of Tübingen; Peter Böehler, Cammerhof, Clemens, Graff, Lembke, Layritz, theological students of Jena; Polycarp Mueller, professor at Leipzig; Abr. Reinke, Bryzelius, Gradin, Swedish divines, etc. Not to forget

Martin and Leonhard Dober, the potters, well versed in Hebrew and ecclesiastical history.

Of the ministers of the *Church of England*, who entered the Moravian Church, we mention especially John Gambold, our first bishop in England and one of the association of Oxford students mentioned above, also John Cennick a friend of Wesley and Whitefield, John Rogers, etc. James Hutton and Benj. Latrobe; a baptist, also deserve to be remembered.

Many more might be named, but these mostly well known names will suffice to show, that the principle acknowledged in our Provincial Synod of 1847, declaring "that we can recognize as true brethren none whose views are wholly Americanized, Germanized or Anglicised; that we are resolved to know of no difference between such as are natives of this country and such as have been born in Europe, and that our motto is and shall remain: "One in Christ Jesus;"—has been effectually carried out for more than 125 years, and directly refers to the *peculiar origin of the Unitas Fratrum*.

LEVIN T. REICHEL.

CHARACTERISTICS OF THE BRETHREN'S CHURCH.

No. 1.

In the "Fraternal Messenger" which has now become a monthly Periodical of the British province of the Unitas Fratrum, but which has only lately come to our hands, we find since September last a highly interesting Series of Papers on the characteristics and spirit of the Brethren's Church, for some of which we hope, a place will be found in the pages of our Miscellany. As we do not deem it essential to observe the same order, we propose, with the permission of X. Y. Z. (the to us unknown author of these essays,) to call Paper No. XI, the last which has come to our hands, No. I, of the American series, and will further take the liberty, now and then to add a few notes of our own. The attentive reader of the preceding article (the Brethren's Church, No. 2.) will need no further introductory remarks, but will with ourselves hardly be satisfied in perusing the following paper only once.

FIRST IMPRESSIONS.

Each Revival, we are truly told, is a return to first impressions and first principles. The question therefore arises, what were the first impressions by which the first principles of gospel truth gave animation and power to the Brethren's Church at the time of her renewal in Saxony?

When we read the history of those days, and reflect on the difficulties which they had to overcome, the persecutions which they endured, the self-denials which they practised, and the indomitable energy with which, in all outward distress and poverty, they prosecuted their aim, we shall certainly be convinced that no ordinary feelings agitated their hearts,—that they were guided by principles which they counted dearer than life. The impressions and principles which at that time were “mighty through God to the overthrow of strongholds,” must, of necessity, always maintain their conservatory power, or the work they erected will wax feeble and come to nought. “Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and remove thy candlestick out of his place, except thou repent.”

We believe, in common with all evangelical churches, that the source of all wisdom and truth is the word of God. Every impression and principle must, if of value and abiding, be derived from thence. This truth exercises its power upon all reflecting minds, in all countries and climes, but in the diversity and infirmity of mankind, it appears in its different aspects more or less perfect and varied. Education, circumstances, and character, each enable, or hinder us, to embrace the whole truth, or to embrace it only in part. There is milk for babes, and strong meat for men. Each truth, each virtue, like so many shining and attractive stars, claims and holds fast, not only the attention, but also the affections of the beholder. Under these circumstances, one covets the simplicity of the dove, but forgets the wisdom of the serpent; the other sits, even at Jesus' feet, in bitterness of spirit contemplating lamentation and woe, while another thinks it his duty to encumber himself with many things—untimely projects—needless perplexity! Thus we see, even in christian men, divine truths and principles reflected in endless variety, both for and against the simplicity which is in Christ Jesus. It is the same in different churches and denominations. Circumstances and events have fixed their attention and affection more exclusively upon one truth than upon another. Where the very first principles of our most holy faith have been attacked these first principles have been embraced by believers with new love and activity, so as to become their Shibboleth. Thus where truths not so essential, but still divine, are denied, the champions of the faith embrace those principles and fight for them with peculiar ardor. All profess, and all do believe in the whole and entire truth of scripture; but as with individuals, so also in churches, we find certain impressions and elementary tenets, which, on account of their being embraced with more lively apprehension, have become leading and guiding principles. Do we find any individual or any church that can boast of holding all truth in equal purity and power? Could we affirm this of the Brethren's Church? We do not. We feel that

we all know *but in part*. But we do affirm, that the circumstances, in which our Brethren were placed, their long oppression under papal tyranny, the sufferings which they endured for conscience' sake, and the contradiction which they afterwards met with, even among protestants, that all these trials contributed to fix their attention and affections unwaveringly upon the fundamental truths of religion; and that these impressions and principles were of the highest and most essential character in regard to vital godliness.

When we, therefore, speak of first impressions, we do *not* mean the fundamental truths of our religion as such, but we mean the peculiar and distinguishing aspect in which the truth has been embraced by its professors, and the influence which it has had upon their hearts and minds. We must make another remark before we proceed. Every society having for its object either a temporal or spiritual aim, will express itself in its own words. And to express the same thing, its members will adopt such words as will suit their ideas, and correspond with the impressions which the object in view has made upon their own minds. Under such circumstances, they will not hesitate to use peculiar expressions—new words, or even give a peculiar meaning to words already well known. The Periodicals of different associations, both temporal and spiritual, prove this. We therefore prefer to state the first impressions and principles of the Brethren's Church in their own phraseology. They are only two words, but they embrace a whole system.

The first is in German, "*die arme Suenderschaft*," the other, "*Gnade*." *Suenderschaft* is a word which cannot well be translated literally into English; however, we approach it pretty nearly when we say it means *sinnerness*. The Brethren understand thereby what the Scripture calls a *broken and contrite spirit*,—the conviction of our utter insufficiency and guilt before God. The word is *not* used to express the condition of an unconverted sinner, but much rather *the state of a converted soul*, who has found peace in believing. We find, therefore, in the first writings and sermons of the Brethren, that they addressed the congregation much more frequently as sinners than as saints. We find the word frequently used in a strange manner, for instance, (we copy from the Conference Minutes of the year 1775,) "N. N. has applied for reception into the congregation; we do not deem her fit—*she must become a sinner*,"—in other words, she must learn to feel her need of a Savior. The meaning of this term is fully expressed in the hymns of that time; for instance, "O may I of my sinfulness—Always retain a consciousness;—But not serve sin,—O God forbid." And again, "Sinners we will remain—Of *pure* mind and *contrite* heart;—and many more which might be noticed to the same effect.*

* Lass du mich bei der Suenderschaft
Ein goettlich Leben fuehren, u. s. w., L. Dober.
Suendig bin und bleib ich immer,
Aber in sein Blut gekleidt,
Shadet mir mein Siegethum nimmer,

Denn mein Artzt ist niemals weit, u. s. w. Greg.
Wie kann ein Suender in der Zeit,
Gott wohlgefellig sein? u. s. w.
Der arme Suender stand (bach.
Ist Jesu nah verwandt, u. s. w. L. Schramm

Shrautenbach, writing on the same subject, says, "This expression designates the general estimate formed of man, according to his different, apparently contradictory, qualities and circumstances. It expresses the mind of him who will not overrate his own powers, but who will, at the same time, endeavor to attain to the highest measure of happiness possible. We find in this word the principle, *to be content with the lot assigned to us in every respect,—to have patience with ourselves,—to be just to ourselves*; but, from the same principle also, to acknowledge ourselves guilty before Him, in whose presence there is no man innocent; and likewise, according to circumstances, before our brethren, and before all men. This knowledge of self is, among the Brethren, an active influential principle, for the *promotion of their happiness*, in the whole body as well as in each individual member. It is an extraordinary conception," he adds, "to build morality, sanctification, and holiness, upon die arme Suenderschaft, that is the knowledge of our misery."

Gnade, means grace. The two expressions became almost synonymous in the vocabulary of our first Brethren.* A comparison may still further express our meaning. There were two men, who, by their own folly and sin, had ruined their health. The one, a student, had an inordinate thirst for knowledge, coupled with a strong sense of ambition. Night after night he would sit up late; and to prevent sleep, made use of means certain to ruin his constitution. The consequence was, that in a short time, while only twenty years of age, a debility and nervous disease prostrated him. He had to abandon his studies, and place himself under the care of a physician. The other had led a life of dissipation, and the same result followed. They had not much actual pain: debility and nervousness characterized their disease.

The student came to see the folly of his life; the other not. The one knew his weakness; the other always imagined himself strong. The one spoke to his physician with becoming humility, and gladly accepted the remedy offered; the other still boasted, and rejected the remedy. The one learned patiently, and even contentedly, to submit; he sought and found rest, and by rest his health improved: the other made daily attempts to follow his business; he would rise, and fall down exhausted; he would accuse himself of sloth and want of energy; his life was a state of continual torment. Both were poor, and required the help and charity of others. The one accepted the kind help of his friends with gratitude and humility; the other with unwillingness and discontent. The one suffered every allusion to his folly with submission,

* Gnade wie bist du so gross

Denen Seelen, die sich koennen,
Suender nennen. u. s. w.

Nach Gnade ist mir weh, u. s. w.—Zins.

Gnade die aus Jesu Wunden, auf die armen Suender flieest, u. s. w.—C. Gregor.

and acknowledged his sin; the other resented every allusion to his transgressions. The inclinations of both were still the same, but the one had seen the folly of his way, and felt the better consequences; he prayed and fought against his evil propensity, and gradually recovered: while the other, who would take every opportunity to gratify his evil lusts, fell deeper and deeper into a decline, and eventually died.

In regard to the diseases of the soul, this parable is self-evident,—it needs no further application. The impression of our utter inability and sinfulness, which empties man of all self-conceit and pride, and reduces him to a level with the poorest among the poor, was richly counterbalanced by the impression which our Brethren had of the Grace of God in Christ Jesus.

Different as men are by nature and circumstances, whether savage or civilized, ignorant or learned, poor or rich, depraved or piously educated, the impression and belief of our first brethren was, that, by reason of original sin, all are equally far and equally near to the kingdom of God; that all men need the same conviction and repentance of sin; and that the same faith in Christ's atonement, the same change of heart, is equally necessary for all. "*All are concluded under sin,*"—"there is no difference," and to all who will accept of it, the grace of God aboundeth. By this impression they understood the first act of divine agency to enlighten the mind, and to enable a sinner to apply the promises of God, of full forgiveness and pardon, directly to himself. By grace, the *willingness* of Christ to supply all our need, and at the same time the *privilege* of all believers to take out of his fulness grace for grace. The full assurance of the forgiveness of sins, was grace; every good feeling, good thought, and every ability, every success, was grace. In themselves weak, they felt themselves stronger in Christ. Did the conviction of guilt oppress them, they triumphed in the grace of Christ. "Who shall condemn? shall Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Did poverty oppress them, they were not daunted, for the grace of Christ would supply all their need. Did they feel themselves ignorant and unlearned men, they were not discouraged, for the grace of God would enable them to speak words of wisdom. It is striking to observe what a light, joyous, and free religious spirit animated them. Heavenly anticipations raised them above all melancholy and religious austerity. Joy, happiness, and peace in believing—the liberty of the sons of God—characterized their religious feelings. All this had its source in the full apprehension of the all-sufficient grace of Christ. It is striking to observe the boldness and fearlessness with which they entered upon the most difficult and expensive undertakings. Missionaries would leave home, give up all that was dear to them on

earth, to travel to the most distant regions, supplied with only a few shillings! Men without education, who could barely read, undertook to learn the most difficult languages, that they might be able to preach the gospel to the heathen—and *they succeeded!* These men would not hesitate to appear before the learned and the great men of their day; to appear before kings; to go in and out in the palaces of princes, with the most perfect confidence; and what is wonderful, sufficient indeed to excite our astonishment, success attended their labors beyond all human calculation! If the question were asked, where lay the secret of this *sufficiency*? The answer is: in the unconquerable conviction that *grace* was sufficient for all their wants. Once feeling themselves called upon to any undertaking whatever, which had the glory of God and the salvation of their fellow-sinners for its object, no consideration of their insufficiency, weakness, or inability could hinder them. They believed in the grace of God, *not only for the forgiveness of sins, but also for their daily support and for their temporal and spiritual need. Grace was their sufficiency for all things.**

These were the first impressions of our brethren in the earlier days of the renewed church. If the children do not resemble their fathers, it is because they have said, "We have need of nothing," and forget they are "*wretched, and miserable, and poor, and blind, and naked.*" In these latter days of the church, have we not adopted a faithless system of expediency which will not admit of our making "any attempt unless we see our way in the matter?" Have we not lost sight of the word of him "*who cannot lie*"—"walk by faith and not by sight?" If this be true, and we are found wanting, it is because we have fallen from grace. Because we have lost sight of first impressions—our *sinner'ship*—our nothingness,—and the all-sustaining *grace* of God. X. Y. Z.

* The names of many of the Brethren's Settlements in themselves refer to the grace of God in Christ, as in Germany; Gnadenfeld, Gnadenfrey, Gnadenberg, Gnadau, Gnadeck (a former settlement) Gnadenenthal, now Neudietendorf.—In England; Gracehall, the old name of Fulneck chapel.—In Ireland; Gracehill, Gracefield.—In America; Gnadenenthal, Graceham. At one time the Brethren intended to build a town near the old burying ground of Nazareth to be called Gnadenhoehe; in later years the plan was to build the Gnadenstadt near the old Indian tavern of Nazareth, known as the Rose. Gnadenhuetten on the Mahony, first an Indian mission, later a country congregation.—Gnadenhuetten on the Muskingum, also first an Indian mission, now a settlement of the whites. Gnadenhuetten on the Huron River, from 1782-'86 a temporary Indian settlement.

In South Africa; Gnadenenthal, the chief Hottentot congregation.—In Antigua; Gracebay, Gracehill and Gracefield.—Oh! that in all these places the grace of God might be acknowledged not only in the name, but felt in the hearts of all the inhabitants.—L. T. R.

COMMUNICATION, NO. III.

In pursuing our reflections upon the unfourishing condition of our Church we are irresistibly led to observe the strong, unmistakable marks of originality which it prominently bears, and we propose to take a rapid sketch of the causes of its peculiar position and of the adoption of the machinery employed in the conducting of its affairs, that have led, unintentionally perhaps, to its insulated and exclusive character.

No traces appear of its having sprung from, or of its having been reformed out of any of, the other great christian bodies. It bears but little affinity to them in its forms, usages and customs; or in its fundamental principles, except those which must be common to all true, evangelical worshippers of the Trinity. And while happily there are seen points of resemblance in all such, in which we can join in christian fellowship, still it does not present any particular leaning towards either of them. As the ancient Church of the Brethren could neither be seduced or driven into the ambitious and worldly Church of Rome, so neither could the modern and renewed one affiliate with the Lutheran, the Reformed, or the Church of England, notwithstanding the frequent endeavors made from time to time to amalgamate our Church with the one or the other of them. It is strictly independent, standing essentially upon its own foundation. If it grows, it must increase by its own inherent vitality. If it withers, it will perish by itself.—It cannot lapse into any other body. It bears to this day, as it has always done, an original, primitive, apostolical simplicity. While there is nothing in it uncongenial to those blessed with wealth, it is pre-eminently the poor man's church—and if the warm-hearted fisherman, the learned tent-maker, or either of their laboring and inspired brethren should at this day appear among us, they would see little or no more pomp and ceremony displayed than that which prevailed amongst them while they sojourned on earth—they would find the lowest and the highest, the fisherman and the mechanic, the merchant and the gentleman mingling together without distinction in our unostentatious houses of worship.

There is a spiritual calm, a heavenly repose pertaining to our Church not discernible in any other. The ignoble pursuits, that engross the world, of ambition, pride and greatness, and all the follies and heartburnings that follow in their train have no harbor there.

Nevertheless, from the failings inseparable to institutions under the care of man, whose nature it is to err, we have declined from a state of peaceful rest to a condition of torpor and listlessness unbecoming to the disciples of Christ whose work is still unfinished. We present the appearance, especially in congregation-places, of a victor returned in triumph from the conflict, reposing on his la-

rels, after having destroyed his enemies. Its work seems accomplished, and all that is now required of the church is to keep its little household in order; to dwell in peaceful hopefulness in the midst of the Church militant while waiting to ascend to the Church triumphant.

The reasons for this peculiar condition appear not difficult to account for, though the causes lie remote. Our ancient Church as it existed in Bohemia and Moravia, long experienced the severest persecutions from the Church of Rome, when that Church was struggling to usurp the primacy of the christian world. Our Brethren then endured the severest trials of persecution, imprisonment, torture and martyrdom, the loss of wealth, of home, of kindred,—in a word all that the world holds dear, rather than deny the Lord and his truths. But they were finally overpowered and sought safety in flight, hiding themselves in forests, caves, and mountain fastnesses until they became well nigh exterminated. A remnant of this persecuted Church found refuge on the estates of Count Zinzendorf, who seemed especially appointed by the Lord to save, protect and re-establish the faithful, stricken band of our bleeding Church. Under the Count's kind protection the exiles found repose and the enjoyment of worshipping God in freedom of conscience. They were victorious in preserving the Word of God pure and unsullied, and were rewarded for their trials by receiving an asylum of security and peace. Here they re-erected and renewed their fallen church, and worshipped their God in spirit, right eousness and truth. Here the Church enjoyed repose. Graciously had the flock been led by its ever watchful, never deserting Shepherd into green pastures, by the side of still waters. "He abundantly fed them. He gathered the lambs in his arm, and carried them in his bosom. He gently led those that were with young, and the weary and heavy laden found rest for their souls."

Here the Brethren established a strictly religious community shut in from the noisy world: they constructed their peculiar constitutions, forms of discipline and government, which distinguish them from other christian denominations, with the intention of establishing a more pure and holy Church than then existed upon the earth. Their mournful experience of the world contrasted bitterly with the sweetness of repose, and naturally inspired them with a deep love for their peaceful retreat. Their heavenly contemplations were undisturbed by the covetous aspirations of man. Here were woven those cords, which bound them together in brotherly love and united them cordially with Christ the Lord. But this retirement in an earthly paradise created a tendency to exclusiveness which was also favored by the state of Religion in Germany, which was a state establishment, whose policy confined the Brethren to certain defined districts beyond which they were prohibited from forming congregations. Thus was exclusiveness forced

upon them. They were driven back upon themselves, and observing the spiritual dearth and unfruitfulness prevailing in the government religion they naturally and justly concluded that they were possessed of a Church of a more lively, holy, and apostolical savor. Thus, in the first place, exclusiveness was the result of circumstances over which they had no control. Their love of Christ was only permitted to manifest itself by the dispatch of spiritual ambassadors over the land, the fruits of which can only be fully known in eternity, also to the heathen world which was long left to their exclusive care.

So enamoured did the Brethren become with this condition of matters that the plan became intimately interwoven with all their proceedings, and in the course of time, as the Church spread abroad among other nations, their settlements were modeled upon this plan, and it became their predominating feature in the eyes of the world, which has drawn many erroneous conclusions therefrom.

Our great communities are far from the turmoil of the world, away among the grassy slopes and valleys and smiling fields, watered by cooling streams and sparkling rivulets, encompassed and overshadowed by wood-crowned hills. In these happy seclusions, while we forget the pomps and vanities, the troubles and vexations, of the world in soft and gentle tranquility, we learn also to forget the stern work yet before us—yet before the Church of Christ to accomplish—that the hosts of Satan remain unvanquished and stride the earth in proud, disdainful defiance. They are to be conquered; the great captain of our salvation has entrusted this work to his followers and demands of them its performance. Until this is accomplished the signal for tranquility will not be sounded. They are but loiterers and deserters who retire from the conflict.

This withdrawal of our Church from the world, however, calm and delightful in itself and desirable in many important respects, has rendered us an inefficient Church in diffusing the gospel widely into civilized society. The incarceration of the Church in exclusive communities in this country seems like diverting and restraining her from her legitimate sphere of usefulness and christian enterprise. It is opposed to the gospel scheme. Would the apostles have succeeded in establishing the Kingdom of Christ by such a method? No, they were expressly driven out and scattered abroad for this purpose. What would have been the effect if all other denominations had thus retired from the busy scenes of the world and lived this semi-monastic life? It would have been to plunge the world again in heathen darkness! And why have we more right than others to pursue this course? Could the Infidel and the enemy of Christ, which all are by nature, desire anything more? all they request is to be left in the undisturbed enjoyment of their sins. They will never approach our quiet haunts to have them re-proved.

Our city congregations partake of the nature of the fountain from which they have sprung. It is vain to expect the streams to differ from their source. The life giving power must flow from the central heart; that must invigorate the extremities.

It is a cause of rejoicing to us that Bethlehem, our headquarters in America, has thrown itself open to the world. This we look upon as a great stride in the right direction and is among the encouraging signs that our Church in this country is destined to march onwards. Her time of rest by her own consent has terminated.

We pray continually in our Litany for "open doors to preach the Gospel." Abundantly has the prayer been answered. Doors have been thrown open to us on every hand. How many instances can be named where the doors have been entered? It becomes us seriously, as a Church, habitually making this prayer, to consider if we can render reasons that will be acceptable and sufficient to God why we have not embraced the invitations. Doubtless there were reasons. But what were they? Perhaps we had not the men to spare; if so what were the measures taken to replenish our inadequate ranks? Were the congregations informed of the fact and called upon to supply the deficiency? Are proper means adopted to meet similar emergencies in future? Has the Church done all that can reasonably be required of her? If not she had better veil that petition in mourning, and pass it by in sorrow, until she is ready to respond to all proper openings; for prayers mean something, and when they are granted if the boon be rejected, then the displeasure of the Almighty is justly incurred and his favors need not be longer expected. Then must the Church be content to remain under his displeasure and in an unflourishing condition.

A. B. C.

The Bethlehem Female Auxiliary Missionary Society celebrated its thirty-fifth Anniversary with a love-feast, on Whitsunday, the 15th of May. A large number of guests and friends of the missionary cause were in attendance, and the meeting (which was held in the large hall of the church at 2 P. M.) was addressed in English and German by the ministers of the Bethlehem Congregation, the brethren Samuel Reinke and Lewis F. Kampman. The receipts of this society for the last year amounted to \$231 98cts, and its disbursements to \$128 50½cts. Of the balance, \$103 47½cts, remaining in the hands of the Treasurer, the society has appropriated \$40 to the General Mission Fund of the Brethren's Unity, \$30 for the relief of the destitute negroes dependent upon the Poor Fund of the Mission church at New Fulneck, Jamaica, and \$30 towards the support of the mission amongst the Mosquito Indians.

Extract of a letter from Br. G. A. Cunow, of the U. E. C.

DEAR BR. SEIDEL:—

Accept my heartfelt thanks for your friendly letter of March the 6th, in which you sent me sixty dollars for the poor evangelical christians in Krabschuetz. This gift of brotherly love coming from such a distance will, I am sure, quite astonish and humble those dear souls, and be to them an evidence how far the love of Christ extends its arm. The liberal contributions from friends in Germany and England, together with this donation from America, amount in all to over \$2800. Seldom has a cry for help received such sympathy.

Note.—Sixty five dollars additional have come to hand, and have been forwarded to br. Cunow.—C. F. S.

Letter from Br. A. Hamilton.

TRAINING SCHOOL, ANTIGUA,
February 2d, 1853.

Dear Br. Seidel:—

I have much pleasure in enclosing you a copy of the fifth report of the Training School, which, if deemed suitable for a place in the "Miscellany," may interest some of our friends in America. The proposed extension of the establishment, will we trust meet with approbation, and secure for us a share in their kind liberality, and prayerful remembrance, for until properly qualified natives are raised up to sustain and extend it, how can the church of our Savior be regarded as naturalized in any region? especially in the hot climates of the earth,—for, (not to mention a number of considerations which press on our mind) just reflect on the late mournful losses the mission has sustained in Surinam. But we must seek largeness of heart, and extend our vision mentally to Africa, where the darkness of ages broods over an oppressed people; and remember God has given us the commission to send the remedy, and the promise—"Ethiopia shall soon stretch out her hands unto God." Permit me dear brother to solicit your kind advocacy of the Training School, in the "Miscellany," or otherwise, and present to the dear members of the Provincial Board my affectionate and respectful salutations, and in particular to your dear family, and believe me, dear brother, always

Most affectionately yours,

A. HAMILTON.

Fifth yearly report of the United Brethren's Training School at Cedarhall, Antigua, for 1852.

During the past year there has been but little variety in the experience of the Institution to give interest to a report; its emblem has been the quiet flowing brook, rather than the foaming torrent. Let it be remembered, though the latter may be more picturesque, the former is usually more deep, clear, and waters more fertile fields.

Although we are conscious of many defects to humble us, there have been to the praise of the Lord's goodness, some tokens of His approbation during the year. For seven months, while the director was absent in America and in Europe, the establishment was conducted with the greatest order and regularity; both teachers and pupils were most exemplary in their attention to the duties assigned them. The institution attracts less notice than at first, with regard to visitors. Nor is this in all respects to be regretted, for the injudicious remarks we have sometimes heard from visitors, (even of praise,) in the hearing of the boys, have caused us pain. But quite otherwise has been the influence of such visits as those of Mr. Bryce of Glasgow, who spent a short time in the island, during the early part of the year, greatly to the encouragement of every benevolent work in the island, several of which he liberally aided.

The present being a time of great activity in the world, we too feel called on to make additional efforts for the extension of our Redeemer's kingdom, especially when it is remembered to what great extent darkness and vice prevail in tropical countries. We see the necessity of training up properly qualified native agents for the work, and are convinced that the gospel can only be considered as properly settled in a country where its own people become its faithful teachers and preachers. And how can a Church be self-supporting till it has its own educational establishments in which its teachers can be prepared? We trust therefore that our friends will, with God's blessing, sustain us by their prayers and by their liberality in our proposed extension and enlargement of the Institution, towards which the visit of the writer to many of our congregations and friends in America and in Europe, it is believed with thankfulness, has somewhat assisted, for after mature deliberation with the Elders it was resolved to take steps preparatory to the extension of the Institution about two years hence, by adding to the number of pupils under the present primary course of instruction till the number reach thirty-five, the full extent of our present accommodation. We have received this year four new pupils, but at the same time we have to regret the dismissal of one of our old pupils from failure of health, or rather the appearance of disease, making in all at the close of the year twenty-eight

pupils on the premises. Two more are approved of from other islands, and several are in course of applying for admission.

A poor Hindoo boy from Madras, one of the coolies imported into Demerara found his way to this island. We were constrained by compassion to take him on trial, and kept him nearly four months, but were reluctantly compelled to part with him as unsuitable to become a regular pupil.

In conclusion we would still take courage and seek grace, daily to obey the precept—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

ALLAN HAMILTON.

Antigua, December 31st, 1852.

We would draw the attention of our readers to the interesting remarks contained in the following letter.

From Br. J. Kögel.

LICHTENAU, July 14th, 1852.

Dear Brother :—

I was much interested with your account of the great exhibition in London, and more particularly with your report of the efforts made by various Christian societies to promote the spiritual welfare of the numerous visitors, by preaching and by the distribution of religious tracts. If these efforts have not been crowned with as direct and obvious success as the preaching of St. Peter on the day of Pentecost, yet we trust that feelings similar to those experienced by the hearers of the Apostle, have been awakened in many a heart; for the Word of God shall not return unto Him void, but it shall accomplish that which He pleaseth, and it shall prosper in the thing whereto He sent it. Nor will the Lord withhold His blessing from the faithful endeavors of His servants assembled in Evangelical unions, Ministers' conferences, etc.; and especially those connected with "the Inner Mission," intended to bring the Gospel of Christ to all classes of society. I feel assured that more would have been effected already, had the spirit of the Gospel been suffered to operate with greater freedom; but by too rigid views, by too strict adherence to things of secondary importance, and by party spirit, great obstacles have been placed in its way. Through how much tribulation will the Church of Christ have still to pass, before she will have learnt this important lesson. At the same

time it appears to me, that the Missionaries of all Christian denominations have greatly failed in this respect, and that the progress of the cause of Christ has been much impeded thereby. As soon as by the preaching of the Gospel a number of heathen were converted, the Missionaries have been generally too eager to apply the forms brought from home; and if the natives submitted to be moulded into these, too much stress has been laid on the effects produced. But to teach them our peculiar forms of worship should not be our chief aim. The first object of a Missionary should certainly be to make himself acquainted with the language, the manners, the way of living and thinking of the nation to which he has been sent, and afterwards to act with consideration. It is impossible to labor successfully among a people whose nationality one has not thoroughly studied. Few Missionaries have been impressed with the importance of this task; a David Zeisberger among the Indians, a Williams among the South Sea Islanders, a Guetzlaff among the Chinese, and others have felt it, and have endeavored to realize it, and not without success. A Missionary may live for years among a heathen nation, and yet he may see no results of his labors, because he remains a stranger to them, and they to him. I assure you, myself and my colleagues make daily experience, that we are far from knowing the Greenlanders as we should wish to do. I would not have you think, however, that I consider this knowledge as the only requisite of a youthful Missionary; still it remains true, that though he may be full of zeal, if this experience be wanting, he will meet with great difficulties.

Our dear br. Kleinschmidt continues in blessed activity in our newly established Training-school, and manifests the greatest interest in the progress of the Institution. He has acquired the Greenlandish language to perfection, and there has scarcely ever been either a Missionary, whether German or Danish, who has entered so deeply into the spirit of it.* It would be remarkable if it were reserved to our Church to carry the message of peace to the interesting Mongol race, to whom the Gospel is still comparatively strange. Our brethren in Australia will have to contend with many difficulties, and will require much grace and wisdom from above, if anything is to be effected. Yet it must be a great comfort to them to find a kind friend and counsellor in your dear brother the Governor of Victoria. Our expectations to hear something in reference to br. Miertsching and the Arctic Expedition have been hitherto disappointed.

As for ourselves, we have to thank the Lord for the measure of

* Br. Kleinschmidt is the author of a Grammar of the Greenland language, which is acknowledged by competent judges, to be the best that has yet been compiled, and which has been lately published at his own risk, by an eminent bookseller in Berlin.—*Ed. Per. Acc.*

health bestowed upon us, and which has enabled us to perform our severally allotted duties without interruption. With the exception of that unhappy feature in our Mission to which reference is so often made, the dispersion of the Greenlanders, no impediment has been thrown in our way. I often think, that if we improved more faithfully the opportunities we enjoy, we should see greater results.

Having been left almost alone for six weeks, we have again a good number of Greenlanders around us, and are enabled to hold meetings with them. Last Saturday, we celebrated the Lord's Supper to which ordinance 141 communicants repaired. At the speaking previous to it, we were rejoiced to trace the operation of the Holy Spirit in the hearts of many; in some, however, we could discover but little evidence of the life of God.

Last autumn, the Government mining-party which had been here the year before, returned again, and succeeded in discovering some copper-ore, and also a little silver, on an island in the neighborhood of the Colony. The winter being mild, and comparatively free from snow, they were enabled to work without intermission. The copper-ore procured is calculated to be worth 12,000 Danish dollars, and has been conveyed to London. Time must show, whether Greenland will become a second California!"

GENERAL CHURCH INTELLIGENCE,

Or WEEKLY LEAVES, communicated by the U. E. C., in Berthelsdorf, from Feb. 27th, to May 21st, 1853. (No. 9—20.)

1. Respecting our congregations in Kaffraria. br. Rudolph Koelbing writes from Gnadenthal under date of January 7th.

The principal force of the rebel Hottentots appears to be collected in the Zuur mountains, not far from our station Enon, which is thereby placed in a critical position. Single marauding parties of these Hottentots have advanced till to the town and committed depredations upon the gardens of our brethren, and yet the neighboring farmers harbor the ungrounded suspicion that Enon favors the rebels. The congregation there was, however, enabled to hold a quiet and blessed celebration of the Christmas holidays.

Br. Gysin informs us that up to the commencement of the present year there had been no disturbance of the peace in Shiloh, and our missionaries there were well.

Br. Bonatz writes from Shiloh under date of February 4th:—

Since the conclusion of peace with the Tambukki tribes Shiloh has ceased to be a military post, and has therefore been restored to our brethren as the property of the mission. Notice has been given to the English who took up their quarters there during the war, that within two months time they must find other places of resi-

dence. The greater part of the Hottentots formerly belonging to Shiloh have surrendered themselves up to the English: the men are to be kept in confinement a while, as criminals; but the women have returned in a large body to Shiloh, where they give our brethren much uneasiness, as only a few of them appear to be truly penitent, whilst the most display an unsubdued and insolent spirit. Br. and sr. Daniel Schærf, who had gone with a company of children from Shiloh to Gnadenthal, arrived with their charge at the latter place in safety. They were accompanied as far as Enon by br. and sr. Bonatz, who took a prosperous journey to the sea-coast for the purpose of making purchases (which could be obtained cheaper there than at Shiloh, where, in consequence of the devastations occasioned by the locusts, great scarcity prevailed), and then returned again to Shiloh in good health and without having met with any harm by the way. The field and garden fruits of our Missionaries at Shiloh were totally ruined by the locusts; the Fingoes, however, saved a portion of their harvest.

Br. and sr. Luttringhauser were on the point of starting for Europe, taking along with them a number of children to be placed in the schools at Kleinwelke. The departure of our late br. Teutsch and the termination of the Kaffir war have rendered it necessary for us to introduce some new regulations into the present arrangement of things upon our South African missions; and our brethren there have requested that a visitation might be made to that country on the part of the U. E. C.; wherefore our br. Breutel has received an appointment to that effect, of which he has accepted in humble dependence upon the Lord's assistance. We commend both him and his dear partner, who will accompany him on his journey, to the prayerful remembrance of the members of our congregations.

A number of new preaching places have gradually been opened to our brethren in Gnadenthal. On the 10th of February, the corner-stone of a new chapel and school-house was solemnly laid at Twistwyk, 2½ miles from Gnadenthal, and many of the members of the latter congregation were present at the ceremony.

2. Br. Wullschlægel in a communication from Paramaribo of the 18th of January, gives us the intelligence that a small house of worship lately erected in Annaszorg on the Warrappa Creek (where a new mission-station has now been established in the most populous and healthy part of the colony, and to which the negroes from a great number of plantations have access) was solemnly consecrated on the 13th of January. Br. W. writes: "It was a day which the Lord had made,—a sweet and blessed festival. May the impression thereof be lasting upon our own converts, and also upon the heathen negroes who witnessed the solemnities." In the afternoon 18 persons were baptized into the death of Jesus. On the 7th of January, br. John Drechsler was solemnly presented

with a written ordination to the office of a deacon in the church of the United Brethren.

At Kleinwelke, on the 29th of March, the widowed br. Stanke was united in marriage with the single sister Henrietta Hauschildt, and on the 5th of April they had an interview with the U. E. C. On the 28th of April br. and sr. Stanke, in company with br. and sr. Theodore Cranz, set sail from Neuwendiep for Surinam.

The widowed sr. Joanna Sophia Bau, late Geissler, and br. Herman Clemens, arrived safely in Parimaribo on the 2d of March, (after a voyage of 5 months,) and on the 30th of the same month the former was there united in marriage with the widowed br. Elias Matthew Bau. The widowed sr. Voigt, after serving long and faithfully upon the mission in Surinam, has left that country to return to Europe.

3. The single br. Jens Paulsen Juergensen, of Christiansfeld, and the single sr. Christianna Antonia Gloeckler, teacher in the school at Kleinwelke, have been called to the mission in Mosquitia.

4. From br. Ludwig, of Bridgetown, Barbadoes, we learn that a fire broke out in that place on the 17th of February, but our mission buildings, though not far from the scene of destruction, were graciously preserved from harm. Frequent incendiary attempts have since been made, and as the town appears to be in constant danger, our brethren and sisters there request an interest in our prayers.

Br. and sr. Thomas Leopold Badhan set sail from London on April 7th, in order to return to their post in Barbadoes; br. Badham having on the 10th of March previous been ordained a presbyter of the Brethrens' Church by br. Seifferth, at Ockbrook.

5. Br. J. Gottlieb Muenzer has been called from the island of Barbadoes to the station at Bethel in St. Kitts, and br. Constantine Robert Maeder, from the latter place, to the island of Antigua. The single br. Edward Zippel, has received a call as teacher in the normal school at Cedar Hall, Antigua. Br. George Edward Seidel, missionary, destined for the island of Barbadoes, was united in marriage to the single sr. Maria Caroline Engeler, at Neudietendorf, on March the 1st, and on the 10th of the same month br. and sr. S. had an interview with the U. E. C.

6. Br. Enderman, of Friedenthal, Santa Cruz, has informed us of the solemn consecration of a new mission church at that place, on the 20th of March. Besides a numerous assemblage of hearers, his excellency the governor general, was present, and the peace of God was felt in the meetings which were held on that day.

7. By accounts from Jamaica we received the intelligence that the new house built for the assistant school in Fairfield, has been solemnly dedicated, and that the Lord's grace and the people's sympathy in behalf of this institution were manifested upon the occasion. Br. Theodore Senderman and br. and sr. Lind landed

safely in Kingston, Jamaica, on the 7th of March, after a tedious voyage of 13 weeks; and on the 8th of March, br. and sr. Seiler, from Antigua, arrived there also. Br. Seiler will fill the post of our late br. Spence, as warden, in Bethabara. The widowed sr. Spence and br. and sr. George Heath had set sail for Europe. Br. Heath's impaired state of health making it necessary for him to try a change of climate. Br. Van Deurs, the former assistant of br. Spence has gone to North America. (Br. V. D. arrived at Bethlehem early in May, and has since left again.) Br. and sr. Westerly, of Antigua, were likewise obliged, for health's sake, to make a voyage to Europe, and arrived in London on the 3d of May.

5. Br. and sr. Friebele, who had been engaged in the mission amongst the negroes in East Florida, have returned to Salem, N. C., where they superintend the little negro congregation in that place.

9. Br. Ernst Herman Plitt has been appointed to succeed br. Henry Levin Reichel as inspector of the seminary at Gnadenfeld, and is at the same time to have the students under his spiritual supervision, whilst br. Charles Henry Goetz, teacher in the seminary, will, as co-inspector, have charge of the economical concerns of that institution. Br. John Theodore Geissler, teacher in the paedagogium at Nisky, has been called to become teacher in the seminary at Gnadenfeld, and br. Alexander Glitsch, who lately returned from Sarepta, where he had been employed in keeping the town school of that congregation, will enter as teacher into the Unity's School at Nisky.

Br. Ernst William Croeger has, in connection with his office as minister, been called to become the Congregation Helper and Married Choir Laborer of the congregation at Herrnhut. Br. Theophilus Emanuel Riallard, who was but lately appointed laborer of the single brethren at Gnadau, has received a call as assistant minister and school inspector at Herrnhut. Br. Bernhard Michael Christoph, teacher at Neuwied, has been called to fill the post of Single Brethrens' Laborer at Gnadau. The widowed sr. Dorothea Staude, of Herrnhut, has been appointed Laboress to the Widows' Choir in Zeist, where she was introduced to her charge on the 16th of April.

On the 26th of April the single br. Francis Emil Seidel, warden of the congregation at Herrnhut, was united in marriage to the single sr. Charlotte Amanda Kelling, of Gnadenfrey; and on the 28th of the same month, br. and sr. Seidel had an interview with the U. E. C. Sr. Ida Uttendoerfer, teacher of the school at Gnadenfrey, has been appointed first teacher of the girls' school in Ebersdorf. On the 7th of May, the brn. Matthiesen and Cunow paid their respects in the name of the U. E. C. to the new minister of spiritual affairs in Dresden, Mr. v. Falkenstein, and commended our congregations in Saxony to the continued favor of the government.

11. Br. Böhmer, home missionary in Brunswick, having, on account of ill health, requested to be relieved from his labors in that cause, br. John Henry Berking, of Neudietendorf, has been called to supply his place. Br. Berking will continue as heretofore to visit in the district of Lippe. Br. Charles Andrew Nauhaus, teacher in the Unity's boys' school at Nisky, has been called to serve upon the home mission in Farther Pomerania, and br. Frederick Schaefer to fill a similar station in Wuerttemberg.

12. From the P. E. C in Ockbrook we have received a communication, dated April 8th, informing us that br. J. William Lawton of Fairfield has been appointed Warden of the congregation at Gracehill; br. John Lee, teacher of the school at Fulneck, succeeds br. Nathanaël Rea, as laborer of the single brethren's choir in that place. Br. Charles Lewis Schwarz, minister of the congregation in Tytherton, was ordained a presbyter, and br. Joseph W. Carey, minister of the congregation in Bristol, a deacon of the Brethren's Church. Both ordinations were performed by br. John Rogers—the former taking place at Fairfield, on the 13th of February, the latter at Ockbrook, on the 29th of March.

Br. George Moxon, pastor of the Kilwarlin congregation, was married at Calverly, on the 1st of March, to the single sister Susannah Mallalieu.

The centennial jubilee of our seminaries of learning at Fulneck was solemnly kept on the 3d of May; the brethren and sisters of that congregation, besides many other individuals who had there received their education, participated in the festivities of this blessed day.

13. DEPARTED THIS LIFE—On the 25th of February at Herrnhut, the widowed sister Ann Elizabeth Graf, m. n. Henkel, in the 69th year of her age. She had served with her late husband on the mission in Surinam.

On the 12th of March, the married brother Jacob Levin Reichel, a Bishop of the Brethren's Church, and congregation-helper and married choir-laborer at Herrnhut, in the 75th year of his age. Our late brother, who was for some years a member of the Elders' Conference of the Unity, was greatly esteemed, both for his christian character and his superior gifts, especially as a preacher. By the publication, in 1835, of an interesting little work, entitled "Historische Nachricht vom Bruedergesangbuch," which he compiled with the help of the late br. John Plitt, he rendered a valuable service to the lovers of Hymnology.

On the 20th of March, the widowed brother Jacob Jeremiah Voullaire, formerly inspector of different schools and Secretary to the U. E. C., in the 70th year of his age.

On the 26th of March, in Ebersdorf, the widowed sister Joanna Christiana Henrietta Albe, m. n. Adler, in the 41st year of her

age. She had labored with her late husband amongst our scattered brethren and sisters in Wuerttemberg.

On the 8th of March in Bristol, England, the widowed sister Mary Eliza Maud, m. n. Collins, in the 89th year of her age. She was formerly laboreess of the widow's choir of the Bristol congregation.

On the 21st of March, in Salem, N. C., the widowed sister Catharine Strohle, in the 79th year of her age. She had served with her late husband in a number of our country congregations.

14. On the 2d of April, the widower br. Samuel Christlieb Reichel, in the 80 year of his age. Since the year 1808, he had held office in connection with the Unity's Elders' Conference, being secretary of that board till the year 1821, and from that time, for a period of 31 years, member of the Warden's department. In the course of the year past, he was compelled, by declining health, to resign his office. Of the many esteemed servants of the Brethren's Unity, whose translation to eternal rest it has been of late our province to record, few have been as variously gifted as our departed brother. In originality of mind, in soundness of judgment, in extent of literary and scientific attainments, and, above all, in the clearness and depth of his financial views, and the ability with which he carried them out, he was superior to most of his contemporaries. He was, at the same time, a powerful and persuasive speaker; his discourses, whether public or congregational, seldom failing to make an impression on the hearts of his hearers. The simplicity and cordiality of his manner proved generally attractive to his brethren of every degree, while the diligence, ability and faithfulness with which he performed every duty, "as to the Lord and not to men," procured for him universal respect. His varied and important services, rendered to the whole Brethren's Unity, from the period of the Synod of 1818 to that of his retirement from office, will be always gratefully remembered.

15. Br. Samuel Reinke, successor to our late br. W. H. Van Vleck in the office of senior Minister of the congregation in Bethlehem, arrived at this place with his family on the 26th of April last.

Br. Ambrose Rondthaler has taken br. Reinke's place as Minister of the congregation at York, and br. John Regennass occupies br. Rondthaler's former post as Minister of the congregation in Emmaus.

SOUTH AFRICA.

THE subjoined letters from South Africa will be found to contain a variety of intelligence, of which the most important and welcome feature, is the hope—apparently a well-grounded one—

that the Kaffir war will soon be brought to a conclusion, and that the needful measures may, in consequence, be taken, for the restoration of our ruined, and the re-occupation of our deserted, eastern settlements. Meanwhile, both *Shiloh* and *Enon* continue to be exposed to severe trials,—the former mainly in consequence of a visitation of locusts, exceeding in destructiveness any that has been known for a period of twenty years. The labors of the husbandmen have thus been rendered fruitless, and the promise of an abundant harvest utterly disappointed. At both stations, much distress prevailed; and, but for the bounty of Brethren and Christian friends at home, the prospect would be dreary indeed. Our dear fellow-servants rely, however, with confidence on the willingness of their British and other benefactors, to afford further help, if necessary, when the present supplies are exhausted.

Among the notices of a more cheering kind, are those of the awakening which appears to have taken place among the members of the congregation at *Clarkson*, composed chiefly of Fingoes, and the erection of a new and larger chapel at *Hout-kloof*, an out-station between Genadendal and Elim. The zeal and liberality of the good people residing in the immediate vicinity of the place, are truly encouraging. Br. Koelbing's account of his visit to Cape-Town and transactions there, will be read with much interest, as will also the brief report of the out-post of *Gedverwacht* in the Ceder-bergen, where a real work of grace is perceptible among both old and young. The narrative of the conversion of *Joseph Nakin* and his wife *Salome*, the first fruits of the Mission at Shiloh, and the letter of their son *John*, a pupil in the Training Institution at Genadendal, to one of his former teachers, affords satisfactory testimony to the power of the Gospel, and the benefit of Christian education. Like the Fingoo *John Zwelibanze*, *John Nakin* is a hopeful candidate for usefulness as a schoolmaster and evangelist, in one of our eastern settlements. The account drawn up by *Nickolas Oppelt*, the Hottentot teacher at Clarkson, relative to the last illness and happy departure of one of his pupils, is alike creditable to his head and to his heart.

The appointment of br. Kuehn of Genadendal as assistant to br. Koelbing, in the superintendence of the Mission, with special reference to its temporal concerns, calls for fervent intercession on his behalf, which will not be withheld.

Extract of a Letter from Br. C. R. Kaelbing:

GRENADENDAL, Oct. 14th, 1852.

Dear Brother :

THIS week, besides my ordinary business, I have undertaken the girls' school for br. Kuehn, who is gone to Cape-Town. I am glad to have this opportunity of seeing for myself, better than it can be done by examinations, how the school is conducted, and how the children are getting on; and I am very much pleased, both with the arrangements and the progress of the pupils. Br. K's system of teaching is very effective, in two points, on which I lay much stress—viz. imparting a knowledge of the Scriptures, and leading the young people to acquire the habit of thinking for themselves; and they are in general attentive and industrious.

My visit to Cape-Town, of which you will find a more detailed report in a letter to the Mission Board, was a very interesting one to me. The situation of the town, between Table-Bay, with its shipping, and the grand Table Mountain, is very picturesque. After so long a residence in our secluded village, it was pleasant to me once again to behold something of civilised life as it appears in cities, but still more, to see and converse with many Christian friends and ministers of various denominations. I was happy to witness something of the nature of an Evangelical Alliance in the Infant-School Union. About 1,200 children, one third of whom were colored, assembled in one church; they belonged to the schools of the London Missionary Society, the Wesleyans, the Scottish Church, and the South African Society, also to Mr. Stegman's, or the Apostolic Union for singing and prayer; and they were addressed by several ministers. I was also called upon, and could not refuse, to say a few words. They marched with flags to the Government gardens, where they sung the National anthem before the Lieutenant governor, were addressed by him, and received oranges and cake. This shews that something is being attempted towards improving the Christian character of the young people in Cape-Town; yet, notwithstanding all the efforts, you will see on the Sabbath-day numbers of children, especially in the outskirts, running wild, playing, gambling, and doing every sort of mischief, offering still an extensive field for ragged schools and home missions. How much has been attempted towards the conversion of the 6,000 Malays, I am not able to tell; certainly little has been effected. The colored people attending church are Hottentots, negroes, or their offspring.

I waited on the lieutenant-governor, Sir H. Darling, with Mr. Juritz. His Excellency was very kind to me, and spoke with much commendation of our mission-schools in Barbadoes and Jamaica, where he has held official situations. The other authori-

See, the Attorney-general Mr. Porter, the Collector of Customs Mr. Field, the Surveyor-general Mr. Bell, gave me a no less friendly reception.

December 9th.

I cordially subscribe to every word of the testimony you bear to the character and qualifications of our late dear and respected br. Teutsch, to his devotedness to the Lord and *His* cause, and the success of his labors in *His* vineyard; while I thank you much for your good wishes on behalf of us who are left behind. We are sensible of our own weakness and imperfections, but rely humbly on His gracious assistance and the guidance of His Holy Spirit. You will have heard that I have been appointed President of the Directing Conference, with the special superintendence of the spiritual concerns of the Mission, br. Kuhn having the temporal affairs committed to his more immediate management. May our Master accept and bless our feeble endeavors, to counsel and help our dear fellow-servants, and to promote His work.

The following extract is from a letter from br. Bonatz, dated Shiloh, September 15th: 'Many of our people are at present suffering from bilious fever, by means of which a very excellent Fingoo sister, a communicant, departed this life. Her funeral took place the day before yesterday. When it was over, the husband of the deceased, also a communicant, said, with many tears: "My dear wife has gone to the marriage-feast of the Lamb." In reflecting on the spiritual condition of these people as it was twenty years ago, when I first came among them, I cannot but be struck with astonishment at the great change which has been wrought in them by the grace of God. At that time no one, not even the nearest relatives, would touch a dead body, or dig a grave, much less attend a funeral. Now they wash the body of their own accord, clothe it decently, get a coffin made, dig the grave, and attend the funeral in great numbers.

The various donations from friends in Europe have now reached us, with the exception of one box, mostly containing books. We desire to repeat our expressions of gratitude for these offerings of love, which have proved a very seasonable help. Of the woollen blankets, sent from England, I have distributed a good many among the Fingoes, who are most thankful to receive them.'

Nicholas Oppelt, the Hottentot teacher at Clarkson, in a letter to me, dated 15th of May, 1852, gives the particulars of the edifying death of a school-boy, of which the following is a literal translation.

"Last year, a Hottentot boy, called *Christian Looack*, died here of drowsy. He was one of my pupils in the infant-school; and I may give him the testimony of having been a diligent, obedient, and attentive child, and one on whose word I could always depend. Previous to his illness, he went one day with his mother

to the farm. Returning across our mountain, he was walking on a small foot-path, running along the carriage-road. Observing this, his mother said to him: 'Come here, Christian; this road is convenient and clean; on the foot-path some snakes may be concealed, and you cannot see well before you.' 'No mother,' he replied, 'Uncle Niclas (thus the Hottentot children call generally the adults of their nation) tells us at school of two roads which lead to eternity; and most men choose the broad one, because it seems to be convenient and safe; but at the end of it is an abyss, into which they fall, before they are aware of it, and then they are in hell, and lost for ever. But those on the narrow road, though they have their trials here, come at last to a beautiful place, and are in heaven, and happy for ever.' Thus conversing, they had not proceeded very far, when his mother stumbled over a stone, and was near falling. 'There,' he exclaimed, 'does mother see now? Mother will not believe!' During his late illness, it became very evident, that the Friend of children was carrying on a work of grace in his heart. One day, a woman, who is since dead, came to ask his mother for a piece of bread. His mother was unwilling to give it her, saying, that she had only a small piece of bread for her sick Christian. 'Never mind, mother,' he said, 'pray give it her.' When the woman had gone, his mother said to him, 'You know how difficult I find it to procure bread for you, and you wish me to give it away.' 'Mother,' he said, 'when I was on Baas Plessis's farm, I and his little son found a nest, with little birds in it. The young birds lay and cried, and opened their bills. We pitied them, and went into the Kraal to collect worms, and came back and brought them. They eat, and when their mother returned, they had already had their meal. Thus, our dear Savior can easily stir up a kind man, who will have compassion on me, and bring me a piece of bread. And, indeed, on that very day, not long after this conversation, a boy came with half a loaf of bread and some meat, which a peasant woman sent to them, without their asking for it; so that before he called, the Lord answered; and while he was yet speaking, the Lord heard him. I could relate many similar incidents, but my letter would become too long. A week before his departure, when lying in his bed, he repeated several hymns, among others, 'My Savior, sinners doth receive,' etc. He then prayed aloud, for himself, for his mother, and for the salvation of all men, with such fervency, that all present were melted in tears by the power of his prayer. After this, he called his mother, took her hand, and said, 'Mother, mother, do you also pray?' This, he repeated twice. She replied, weeping, 'Yes, my child.' He looked at her awhile, and said again, 'Yes, mother, do pray!' The whole of the last week, he spoke but little; and, on the Sunday following, he fell gently asleep in Jesus. He had to suffer much; for several months he was confined to his bed, and

at last was deaf and blind. But he now rests from all his sufferings. He was eight or nine years old when he departed.'

TRAINING SCHOOL AT GENADENDAL.

(From the *Missions-Blatt*.)

We communicate a letter from a pupil of this school, called *John Nakin*, addressed to a missionary who had returned home some years ago. This *John Nakin* is a son of the first couple of converts at Shiloh :—

When the station at Shiloh had been established in 1828, a heathen, called *Mallekas*, and his wife, came to settle there. They were of the Bassutu nation, inhabiting the other side of the Orange river, a barbarous nation, among whom even feasting on human flesh was not uncommon. A Caffre chief had carried them off as captives, and thus they had come to the neighborhood of Shiloh, and had settled at that station. This was the Lord's doing ; for these naked savages, who knew nothing of their Creator, and much less of their Saviour, who in their ignorance resembled wild animals much more than human creatures, were to be the first in that place who were taken in the net of the Gospel.

The Word of Life was preached to them by the missionaries, who were able to make themselves understood by the new comers, as the Bassutu language is only a dialect of the Caffre, and the Lord opened the heart first of the wife, as he did that of Lydia, so that she learnt to know herself as a sinner, and Jesus as her Saviour. After she had made a public confession of her faith and expressed her ardent desire to become the Saviour's entire property, she was baptized into the death of Jesus by br. Lemmertz, on the 6th January, 1830, and received the name of *Salome*. This was the first baptism at Shiloh. *Mallekas* was likewise apprehended by the grace of God, and was soon after baptized, receiving in baptism the name of *Joseph*.

Now they are both national assistants, and are laboring among their countrymen in great blessing. They consider it a high privilege to be permitted to assist in the work of gaining souls for the Lord ; and when they bear testimony of the grace of God in Christ before their countrymen, they may say with truth, "I believed, and therefore have I spoken."

But what a different aspect has their outward life assumed since they have become Christians. They brought nothing to Shiloh, not even a piece of clothing to cover their nakedness ; and now they possess more than 50 head of cattle, a flock of at least a hundred sheep, a well-built house, and a considerable piece of ground, which rewards their industry with abundant fruit. They are now

in comfortable circumstances, and are accustomed to habits of diligence and activity, experiencing the truth of the words: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

John, the writer of the following letter, was born to them at Shiloh, and his parents dedicated him to the Lord in holy baptism in early life. He showed, from the first, good abilities, became an excellent pupil in the day school, and is at present receiving education in the training school at Genadendal, for his future destination as a teacher. He is now eighteen years old.

"My Dear Teacher :

"As an opportunity offers, I feel myself constrained to write, and tell you how I am getting on. Four years have already elapsed since we parted, and have not seen one another. But I have not yet forgotten you, my dear teacher. I still remember with gratitude all that you have done for me, and especially the kindness and patience which I experienced from you at Shiloh. I was then frequently naughty and light-minded, and merited your punishment; but you had patience with me, and gave me such kind admonitions as I shall never forget.

"I am now at Genadendal, and have learnt there many things, of which I knew nothing before. O! how shall I thank the Lord my Saviour for all His mercy, which he has bestowed upon me in preference to so many other children! How shall I praise Him enough for giving me so many opportunities of hearing of Him who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death, and from the power of the devil, with His holy precious blood! Now, since I have known Him as my Saviour and Redeemer, it is my whole purpose and my most ardent desire to live for Him, and for Him alone.

"I have also to inform you that the great and inestimable grace has been bestowed upon me, to partake of the Lord's flesh and blood in the Holy Communion. Who am I, that I am permitted to have a share in this blessing! I owe many thanks, and all my affections, to the Lord for this great mercy. Oh, that I may always highly esteem my happy lot and privilege; and may he accomplish in me all His purposes of love.

"That I am destined to be active in the Lord's service, to aid in the instruction of the children, and to proclaim to others the message of peace, I consider to be a great and important privilege. Some of my fellow pupils have deprived themselves of this privilege by unfaithfulness, because they did not watch over their hearts. Therefore, I will pray to the Lord, that He may preserve me from sin, and give me the needful strength to live to Him. I am well aware, that I often grieve my teachers by lightmindedness and obstinacy, but I pray the Lord to make me truly obedient and

attentive. And you, dear teacher, do not forget me in your prayers, as I likewise often remember you in mine.

"In my lessons I get on pretty well, and I think I am making some progress in learning. Besides this, I have begun to learn the trade of a tailor. I am, indeed, only a beginner, yet I hope I shall be able to acquire it.

"My fellow pupils, *Frederick Armand* and *David Haas*, beg to be kindly remembered by you, and they wish to tell you that they do not forget your precepts and admonitions. We all desire to be united to you hereafter, when the trumpet of God shall sound. Until that happy period, we wish to remain one in spirit beneath the Cross of Jesus on Golgotha.

"Dear teacher, I shall never cease to pray that the Lord may be with you, and grant to you and your dear wife an abundant measure of health. Receive once more the most cordial salutations from your grateful pupil.

JOHN NAKIN."

MISCELLANEOUS.

The following letter was written by the Rev. R. V. Rogers, dated St. James' Parsonage, Kingston, April 19th, 1858. It will be read with interest.

A recent circumstance has introduced to the notice of the Christian public of this city the Moravian Church; and my conduct as an ordained minister of the Church of England and Ireland has been by some censured for suffering my pulpit to be occupied on Good Friday evening, by a Moravian minister.

The only point on which a question could be raised, was the Validity of Moravian Orders.

The question is important, not only to me, against whom the charge has been made, but to the church at large; because if my view be correct, the field of Episcopacy is greatly enlarged and enriched, and an alliance may be formed by us with a church which has for centuries maintained so firm a protest against Romish error and latitudinarianism in all its forms. Let me first remark, that the Moravian Church—so called from a province in Germany of the same name—is historically known as *unitas fratrum*—the Brethren's Unity.

Its antiquity is undoubted—taking its origin A. D. 1457—and so it was a church of martyrs and confessors long before the Reformation. Whilst this is the date of its origin, an union had been formed between the Waldenses and the Bohemians, a branch of the Moravian Church, so early as 1176, and as a united church has sent missions to England. This union continued about 200 years, when the jealousy of the Papacy was awakened, and persecution scattered

these firm foes to its soul-destroying errors. Among the noblest of that army of martyrs for the truth uncorrupted by Romish error, stand John Huss and Jerome of Prague—A. D. 1415.

It was from the small remnant of the followers of Huss, that the church now under consideration was formed.

By permission of the King of Bohemia, and advice of Rokymán, Archbishop of Prague, this remnant settled in the principality of Lititz, a district on the confines of Moravia and Bohemia; and in 1457 assumed the name of United Brethren; Gregory, a nephew of the Archbishop, being Patriarch of the Union. A fundamental principle of their union was, that the New Testament supplied the only infallible direction for Christians in church discipline; that all regulations not enjoined in the Word of God, or that could not be fairly deduced from it, were to be viewed as mere matters of expediency, and might be altered according to circumstances.

Such a peaceful state as that which the Brethren's Church exhibited, was viewed with that jealousy which anti-Christ ever feels toward the prosperity of the people of God. Rome persecuted the Brethren, who were driven from their possessions and exiled from their native land. Their asylum was the mountains and forests, the cliffs and the recesses of the rocks. "In this situation, purity of doctrine and scriptural discipline were both preserved and extended."

In 1566, at a synod in Lhota, they set apart three of the brethren, who were ordained by Stephen, a Bishop of the Waldenses, living in Austria: the Waldenses tracing the succession of their bishops from apostolic times.

On the return of their new bishops, another synod was convoked, and the first public act was the ordination of three members of the church as presbyters—one of whom at the close of the session was consecrated bishop.

In 1500, two hundred churches existed; and the purity of their doctrines was recognized by the first Reformers—Luther, Melancthon and Calvin. So prosperous was this church, that in 1566, one of their synods was attended by 17 Bohemian grandees and 149 noblemen, besides their bishops and members.

About this time, the Brethren's Church translated the Bible into the Bohemian language.

A. D. 1570.—A general union took place between the three Protestant communities—the Brethren, the Lutherans, and the Calvinists.

Rome soon persecutes, and these faithful men are once more scattered.

From 1624 to 1732,—during which period, probably, more than 100,000 Moravian Brethren and other Protestants escaped the spiritual tyranny of the Church of Rome, and embraced the freedom of the truth of Scripture.

In 1715, in England, we read of an order issued for their relief by the Privy Council.

Amos Comenius, consecrated bishop of the Bohemian and Moravian branch of the Brethren's Church in 1632, died in 1672. He published a history of this church in 1649, which he dedicated to the Church of England. The historian from whom I gather these facts, says: "In how singular a manner was the providence of God displayed, in transmitting to the Brethren's Church a regular ordination. . . . Many of their settlements were planted in the English colonies; they therefore stood in need of an ordination, which the most rigid Episcopalians in those colonies must acknowledge, that their administering holy baptism, and other ecclesiastical functions, might be esteemed valid. Thus they found themselves under the necessity of receiving the episcopal ordination of their forefathers in the branch of their church which was now shooting up afresh. This ordination was acknowledged in England; although it was extinct in the last Bishop, Comenius, yet it existed in the Polish branch of the Unity of the Brethren.

In 1747 they were recognized by the British Legislature, and after a final investigation of their claims, obtained an act of Parliament in their favor.

In 1749 another petition was presented to Parliament, soliciting a strict examination of the doctrines and constitution of their church, in order to obtain a full confirmation of their religious and civil rights, and a legal sanction and authority for their future undertakings in the British dominions. The petition was received and referred to a committee of forty-seven members; the committee reported; a bill was introduced and passed *nemine contradicente*, on the 18th April. The Bishops, after reading the bill, had agreed at a meeting at the Archbishop's, not to oppose the Brethren.

On May 12th, after a speech by the Earl of Halifax, and one by the Bishop of Worcester, in which he declared the approbation of the whole Episcopal bench, the bill passed the House of Lords, also *nem. con.* On the 8th of June it received the royal assent, and then was incorporated as a public act of the legislature of Great Britain.

Among the privileges secured by the above act, I would mention the one most suited to my purpose.

The Unity of the Brethren was declared to be an ancient Protestant Episcopal church. Their doctrines differ in no essential article of faith from those of the Church of England, as set forth in the thirty-nine articles.

I think no farther proof is required to establish the point that the Church of the United Brethren is a church apostolically ordered, and consequently that any clergyman, really ordained by her, can be admitted to officiate in our branch of the Church of Christ.

Should any require more, I would refer them to Crane on the Moravian Church, or Historical Records of the Moravian Church, by Rev. H. Klinesmith.—*Epis. Recorder.*

Donations received by Rev. C. F. Seidel, towards Bohemian congregations.

I hereby gratefully acknowledge the following donations, received since those acknowledged in a former number of the Miscellany.

From Mrs. Tatem, Phila.	\$5.	From Miss Mary C. Howel,	\$1.
" Miss Eliza Hugg,	\$5.	Mr. J. Mattison	\$5.
" Rev. S. C. Stratton of Clarksborough			\$5.

Donation in the May number, read "from a sister in Ohio, \$5."

Donations received by Ch. F. Seidel, since April 25th.

Litiz, John Beck for 1850 and '51, S. Lichtenthæler, '52 and '53.

Philadelphia, Mrs. Lydia Fricke, A. B. Renshaw, H. Beck, Mrs. S. Winner, Miss Mary Ritter, Mrs. Tatem, Mrs. David, Mrs. Molther, Miss C. F. Baker, Geo. Esler, M. Avise.

Bethlehem, Mr. Van Kirk, '53, Dr. Martin, '53, Mrs. C. Schropp, Fem. Mis. Soc. '52 and '53, \$4.

Nazareth, Herm. Titze, And. G. Kern, Jas. Henry, '53.

Mount Bethel, Isaac Smith, 1852. *Newark*, Mrs. Ph. A. Goble.

Mr. Keppley, '51, Miss Agnes Kummer, '53.

Lancaster, Mrs. Sarah Eberman, '53. *Easton*, Mr. Bacher and Mrs. A. Rea, '53.

ACKNOWLEDGMENT.

We the undersigned, the committee of the congregation at Lebanon, hereby return our sincerest thanks to all those brethren and sisters of Litiz, Bethlehem, Nazareth and Lancaster, who have aided us in defraying the costs of various necessary improvements on the Hebron cemetery and on the Church property in town. By their kind assistance, we have been enabled to lay a pavement in front of the Church and to build a commodious stable back of it, whilst at Hebron, a wilderness of thorns and briars has been transformed into a lovely "acre of God." As we are the least among our sister congregations, such proofs of practical love, on their part, serve greatly to encourage us.

We would especially mention the generosity of the Litiz congregation, and tender our warmest acknowledgments to one of its members, brother William Rauch, for his faithful and indefatigable exertions in our behalf.

May the blessing of the Lord rest upon him and upon all who have remembered us in our need!

CHRISTIAN BEHM,	} Committee.
JOHN GRÆFF,	
EDM. DE SCHWEINITZ	

Lebanon, June 13th, 1853.

THE MORAVIAN CHURCH MISCELLANY.

No. 3.

AUGUST, 1853.

VOL. 4.

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COMMUNICATIONS.—The Editor is not to be considered responsible for the opinions of his correspondents on subjects respecting which the Church allows a diversity of sentiment.

BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem; Also: to Rev. David Bigler, No. 522 Houston st. New York; to Mr. McMurray, 175 Atlantic st., Athenaeum Building, Brooklyn, and to Rev. Edm. v. Schweinitz, No. 74 Race st., Philadelphia; Lancaster, or at the Brethren's Establishments at Nazareth, Litiz, etc., Pennsylvania, and Salem, North Carolina.

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THE
MORAVIAN CHURCH MISCELLANY.

No. 8.

AUGUST, 1853.

VOL. 4.

THE BRETHREN'S CHURCH.

No. 3.

"In common with all true Christians, the calling of the Brethren's Church is,* to be a fruitbearing branch in Christ, the true vine; and her people to be living members of the body of Christ. To this end it is the object of the Church in many of her regulations, to prevent, as much as possible, the introduction or continuance in her fellowship, of formal and dead members.

"Judging from her history and according to her own declaration, her *distinctive calling* is:

1. To proclaim the Lord's death, that is, to hold *fast* as well as hold *forth*, the doctrine of his atonement;
2. To "constitute a living congregation of Jesus;"
3. To offer the hand of kindness to true believers of all denominations, and to aid them in the execution of our Savior's will, that all his disciples may be *one*.
4. That each member should be ready to do the work of the Lord according to the grace and ability bestowed upon them.

To be truly "a *United people*, a *witness people* and a *devoted people*."

This definition of the *distinctive calling* or *peculiar mission* of the Brethren's Church, as given by the Editor of the Fraternal Messenger, is in its main features in accordance with the unanimous declaration of the Ministers' Conference (assembled at Bethlehem, 1852) in reference to the *special mission* of the Brethren's Church, and it might therefore seem a work of supererogation to say more about it. But as the subject is one of the greatest importance, our readers will no doubt permit us to state a few of the reasons why

* Vide Epitome of the History of the Church of the United Brethren page 80.

we believe in some respects to have received from the Head and Ruler of his Church "a different commission from any other true and evangelical Church of Christ." However, in order to explain our views satisfactorily to ourselves, we must be permitted to take our illustrations from the history of our Church.

I. The *peculiar* mission or *distinctive* calling of the Protestant Church of the United Brethren is, as far as *our doctrine* is concerned, "to proclaim the Lord's death, that is, to hold fast as well as hold forth the doctrine of atonement," or in the words of our worthy President at the last Conference, which were cheerfully adopted by all the members present, "immoveably to maintain the *word of the cross*, even amidst reproach and suffering, and in times of departure from Christ only the more steadfastly to confess him before men."

We well know, that this is the mission of every branch of the Church of Christ, that all ministers of the gospel *ought* to be "ambassadors for Christ, beseeching their hearers in Christ's stead: Be ye reconciled to God" 2 Cor. 5. 20. But we need not go back to the Middle Ages, to be taught by the humiliating facts of history, that the word of the cross, the preaching of Christ the crucified Savior of the world, has often been almost entirely neglected. Look at the religious state of Germany, France, England and the United States only 70 or 80 years ago. We will not deny, that there were here and there, faithful witnesses of the truth, as it is in Christ Jesus, who exerted a blessed influence in their immediate neighborhood, but their voices were not heard in the Church at large. Instead of the bloodbought righteousness of Jesus, his ambassadors proclaimed a morality of their own invention. The Godhead of Christ, his vicarious sacrifice, original sin, were *reasoned* away. Neology, Rationalism, Universalism, Deism, Pantheism, Atheism and Infidelity prevailed to a fearful extent. The highschools of learning became the hot-beds of infidelity, and the fearful result of a Christianity without Christ, as manifested in the reign of terror in France, showed plainly, that the word of the cross had been laid aside by only too many of the ambassadors of Christ as something not in keeping with the scientific progress of the enlightened eighteenth century.

During, or immediately preceding, this time of general apostasy a General Synod of the Brethren's Church, convened at Barby in Saxony in 1775, gave the following declaration: "Our dear Lord and Savior has given us the special mission to proclaim the gospel of his incarnation, suffering and death amongst christian and heathen nations; and we have reason to pray, that he may also in future preserve unto us this peculiar blessing, that we may never become guilty even of the least deviation from it. For this reason we ought never to forget our call of grace, why the Savior has brought us together and made us a cloud of witnesses. In these latter afflicting times, since repeated attempts have been made to extermi-

nate in the Christian Church the doctrine of the manifestation of God in the flesh, and of his meritorious life, suffering and death for the propitiation of our sins, it behooves us the more to hold fast the word of the cross, and to manifest by our whole walk and conversation, that our hearts are filled with genuine faith, that the knowledge of his meritorious suffering has justified, that his wounds have healed us.

“Without giving up any article of christian doctrine, we still maintain as the fundamental truths of Christianity the following four doctrines:

a, the doctrine of *the Atonement and satisfaction made for us by Jesus Christ*; that he was delivered for our offences and raised again for our justification; and that by his merits alone we receive freely the forgiveness of sins and sanctification in soul and body;

b, the doctrine of *the universal depravity of man*; that there is no health in man, and that since the fall he has no power whatever to help or save himself;

c, the doctrine of *the Godhead of Jesus*; that God the Creator of all things was manifest in the flesh, and hath reconciled the world unto himself; that he is before all things, and that by him all things consist;

d, the doctrine of *the Holy Spirit and the operation of his grace*, that it is he who worketh in us conviction of sin; faith in Jesus and purity of heart.

“The more these doctrines are oppugned and attacked in our day, the more careful will we be to maintain them, and see to it that they may be duly acknowledged, declared and believed among us. That we may know the only begotten Son of God as our Redeemer, his Father as our Father, and the Holy Ghost as our Teacher, Guide and Comforter.”

Here the questions naturally arise: Did the Brethren really maintain the doctrine of the cross? Did they faithfully and boldly proclaim the Lord's death in the time of Rationalism? Were they the guardians of the truth as it is in Christ Jesus, the Savior of the world? We might cite a number of declarations from ministers of various protestant denominations, both in England and Germany, by which these questions are answered affirmatively, but we deem it sufficient, to communicate in corroboration of it, a letter to br. Herbst in Lancaster, which will show in what estimation the Brethren were held in this country 66 years ago.

Philadelphia, March 27th, 1787.

REVEREND PASTOR!

ESTERRED FRIEND!

The Trustees of the German High School (or University) to be erected at Lancaster, would herewith request you, to offer up the prayer, which has been proposed in the programme of the sol-

em: commencement (June 6th) in the English language, before the altar in the Lutheran Church. It would be very gratifying, if you would especially remember the honor of our adorable Savior, as the God-Man. The more in our corrupt times the doctrine of his Divinity will be attacked, the more ought the servants of Christ to extol it on all occasions. Many, who rejoice, that now even a German University is to be erected in Pennsylvania, still have their misgivings and sigh in secret to the Lord: Lord Jesus! oh! that Thou mightest be known there! For of what use would be all the improvement of science and literature for our Germans, if they thereby do not become Christians, but should rather be led deeper into a more polished heathenism. And because your community maintain this article (of the Divinity of Christ) in its greatest purity, it seemed advisable, to request you to remember the Lord Jesus in the manner mentioned above. And we doubt not, you will cheerfully accept this invitation, etc.

Signed by Casper Weiberg, Thomas M'Kean, P. Muhlenberg, Dan. Hiester, Jos. Hiester, Philip Wagner, Will. Sheaff, Benj. Rush, and Henry Helmuth.—

Times have changed. Moravian ministers do not stand alone any longer as guardians of the truth. The Deity of Christ, and salvation and life eternal by grace through faith in our Savior's merits, bloodshedding and death,—the precious doctrines of the Reformation,—the very doctrines for which 100 years ago the Brethren were branded as heretics,—have again become the glory of the Churches. There are faithful witnesses of the truth in all Protestant denominations, who cheerfully bow down before Christ, the Divine Head and Ruler of his Church. The time of apathy and indifference is past, and as far as the preaching of the gospel is concerned, activity and zeal is certainly not wanting, nay we must humbly confess, that in the army of the heralds of divine truth we are not in the vanguard any more, but rather in the rear. We will not deny, that our own lukewarmness may have been one of the causes of this position, but still we see even in this the gracious leading of the Captain of our salvation.

"While men slept, his enemy came and sowed tares among the wheat" Matth. 13. While the ambassadors of Christ denied their Master, while rationalism and infidelity prevailed among the shepherds, their flocks not being fed with the heavenly manna, imbibed the poison, and the consequences are apparent in the whole christian world: the seed of the dragon had sprung up. Intemperence, licentiousness, profanity, desecration of the Lord's day, and unblushing pantheism still abound in christian countries. It would seem to many, as if the preaching of the gospel was not sufficient in itself to break down the strongholds of Satan. The exigencies of the times would seem to require extraordinary means,

to counteract the many evil influences, which prevent the growth of vital religion and the spreading of true Christianity in nominal Christendom. Hence societies have been formed of various kinds; public meetings are held; monthly and weekly papers are multiplied, and the master spirits and intellectual giants of the land direct their energies, their influence and eloquence to the promotion of this or that cause, in order to befriend suffering humanity, to enlighten the ignorant and to reclaim the vicious. We rejoice in these signs of the times, we heartily pray for their success, we individually take active part in some of them, according to the dictates of our conscience, but as ministers of Christ in the Brethren's Church, we have only one commission, only one calling, to preach Christ the crucified Savior of the world at all times and under all circumstances.

May others, beside the general commission of preaching the gospel, feel themselves called in particular, to promote the objects of the Temperance cause, of the Sunday School Union, of the Colonization Society, of the Protestant Association, etc., we deem it our duty, not to suffer ourselves to be led away by the popular religious movements of the times, and will rather be accused of prejudice and narrowmindedness, than to leave the standard of the cross.

Though "we regard every truth revealed to us in the word of God as an invaluable treasure, and sincerely believe, that the gain or loss of life itself is not to be brought into comparison with the denial of any one of them, still the chief object, of which we speak, is Jesus Christ, our Savior, Mediator and Propitiation, who has himself declared regarding the Scriptures, "they are they which testify of me." The *word of the cross*, that is, the doctrine of his atonement, is the chief point of our doctrine, and to proclaim the *Lord's death*, we regard as one *main calling* of the Brethren's Church."*

We cannot refrain from adding the beautiful explanation as given by the late Bishop Stengoard, during the session of the last Synod: "By speaking of the *word of the cross* we mean our exposition of the christian doctrine. All the occurrences which may take place in our spiritual life, we include in this expression. Speaking of *sin* we say: *sin brought him to the cross*; of *reconciliation*:—by *His death on the cross* we are reconciled; of *dying unto sin*:—it is in the power of *His death on the cross*. In the same way *sanctification*, *love to God and the brethren*, our *leading through life*, our *happy going home to the Lord*, all this we deduct from the word of the cross and explain it by this word."†

* Wide Results of the Synod of the Unitas Fratrum held at Herrnhut in 1848,—p. 22.

† "It is highly necessary, that we should lay this matter seriously to heart and make it our earnest business to know Christ, in his person, offices and states, and not only to feel the power thereof ourselves, but confess him before everybody, and let no opportunity slip of imparting the knowledge of his name to others. This is the chief business of all the witnesses of Jesus; that having once known and experienced his grace, they should evidently set him forth as the Savior of the world; and particularly to the Christians so-called. Gal. 3. 1.—ZINNENDORF.

Most gracious God and Lord!
 Mankind's Almighty Savior!
 Worthy to be ador'd
 By all, both now and ever;
 Those souls are bless'd indeed
 Who Thee embrace by faith,
 As Thou for us wast laid
 Low in the dust of death.—Zinzendorf.

II. As the *second* characteristic of the distinctive calling of the Brethren's Church, we named above "*to be a living congregation of Jesus*," or, as expressed by the Ministers' Conference of last year: "by the walk and conversation of her members to prove practically, that this doctrine of the atonement has power to render the believer happy, even here, in his Savior; and that none is more holy than a sinner, who hath found mercy."

As we said before in reference to the doctrine of the cross, that it ought to be proclaimed everywhere, so we must also premise here, in order not to be misunderstood, that although we call this, "*to be a living congregation of Jesus*," *our* distinctive calling, *our* peculiar mission, we do *not* reflect on the evangelical churches of the present time, nor do we maintain, that *we* have ever perfectly fulfilled this mission. "Brethren, we count not ourselves to have apprehended. but this one thing we do" (all true Moravians ought to do,) "forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Jesus Christ. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3. 13—16.

When our first congregation was formed in Herrnhut, the descendants of the Ancient Church of the Brethren, the exiles of Moravia and Bohemia could and would not rest satisfied, merely with having found a place, where they could hear the preaching of the gospel in its purity; they insisted on the introduction of the old *apostolic discipline* of their ancestors, and though repeated attempts were made, even by Zinzendorf himself, to induce them, to enter into full communion with the Lutheran church, they would sooner have given up house and home again, than give up their wholesome church discipline. Though the Moravian Brethren were only the smaller fraction of the Herrnhut congregation, still their councils prevailed, and wherever the renewed Brethren's Church afterwards established settlements, they insisted on the free exercise of their discipline among the privileges petitioned for from the various governments, and the exercise of their discipline has,

with the exception of Herrnhag, which was left on that account, been nowhere infringed upon by the secular power.

The Synod of 1775 said in this respect: "That which distinguishes us from other Protestant denominations is, the especial government of our Savior and the *Apostolic Discipline* received from him, according to which the generally acknowledged gospel truths are not only taught among us in purity, but also enjoyed *practically*, being applied to each individual. This makes us no new sect, but a *living Congregation*, which the Savior has collected from all the different branches of the Christian Church by a special call of grace."

This distinctive feature of the Brethren's Church is not as prominent any more, as it may have been formerly, and the public declaration of our last General Synod ought to be sincerely taken to heart: * "Neither birth, nor descent, nor the most excellent regulations, will constitute any one a child of God, as our Lord declares: "Except a man be born again, he cannot see the kingdom of God." (John 3. 3.) It is certainly a precious privilege and a favor, for which we can never be sufficiently thankful, to be placed in relations which facilitate our seeking the Lord only, and which tend to our preservation from pernicious influences. But we may easily be tempted to indulge an ungrounded hope, that we are converted, that we are fellow citizens with the saints and of the household of God, because we dwell in a house consecrated to the Lord, and partake of its good things; while we forget that we are but strangers and foreigners, so long as we have not the mind of Christ and do not walk in all things according to the rules of his house.

"It is evident, that, besides those members of our Church, who realize the object of our union, there have ever been such among us as are ignorant or indifferent on the subject, being merely nominal members of our Church, and retained in it solely by external connection and advantages. That, amidst such dangers, we have not long ago suffered shipwreck, and perished, is owing to the grace and tender mercy of the Lord alone; and we trust with childlike confidence, that, by a new outpouring of his Spirit, he will cause his grace to triumph over all indwelling corruptions.

It is true we shall never attain to such a state, that no insincere or lifeless member can be found among us, nor any imperfections or weaknesses be perceptible in those who are faithful; in short, that we can present the appearance of a *perfect* Church. But we may and ought to become a *living* congregation in which the spirit of Christ bears the sway, triumphing over all hostile powers and influences, and manifesting his presence by his excellent gifts and graces."

III. A *third* characteristic of the distinctive calling or peculiar mission of the Brethren's Church, as pointed out above, is, "to offer the hand of kindness to true believers of all denominations,

* Vide Syn. Resolutions, 1846, p. 22.

and to aid them in the execution of our Savior's will, that all his disciples may be *one*."

We have said in a former article, that Zinzendorf cannot exactly be called the founder of the Moravian Church. An enemy to all sectarianism it was at all times his earnest endeavor, to promote as much as he could the union of all Christians, no matter to what denomination they belonged. Visiting Pennsylvania in 1842 he endeavored in seven General Synods to connect the members of different churches and sects as "a Congregation of God in the Spirit," and though his experiment was a failure still he would not willingly give up this favorite idea. By his influence in 1744 the following resolution was passed at a Synod of Marienborn: "The Renewed Brethren's Church recognizes within its pale three modes of teaching Christian doctrine, which it distinguishes as the Moravian, the Lutheran and the Reformed *Tropus*." The same distinction has been subsequently recognized by successive Synods, and though the term "*tropus*," is hardly ever used anymore, still the essence of this institution exists to the present day.

While other denominations are more or less exclusive, laying especial stress on those doctrines or ceremonies, by which they distinguish themselves from other churches, the Brethren consider all peculiarities of their form of worship or Church government,—highly as they prize them,—still not as so many points of distinction from other believers. Neither has it ever been their object by "Church extension," or, by a proselyting system, to increase the numbers of their members; on the contrary, they have been rather too remiss in this respect. But the main object being to extend the kingdom of Christ, we may truly consider it as part of our special mission "to serve as a point of Union for all those in other denominations, who believe in the crucified Redeemer as their Lord and God, and who out of love do follow him faithfully; and, if it should please the Lord, to serve as an instrument in his hands, towards accomplishing the final union of all his true followers throughout the Christian world.

The present time is emphatically the time of societies, associations and unions, both for and against the kingdom of Christ. Besides the Bible and Tract societies in England, Germany and the United States, which cement Christians of different Churches, there is the Evangelical Alliance, and the German Church Confederation, by which a closer connection among the different denominations may be brought about. But all these movements for Union in the Protestant world, which surely are a cheering feature of our time, are in fact nothing else, than what is and has been in existence already in the *Unitas Fratrum* for upwards of a hundred years.

"The peculiar character of catholicity, which the Brethren's Church maintains, imposes upon her the duty, while it gives her

the ability, to offer the hand of brotherhood to believers of all denominations, and to be cordially united with them. This has been the practice of the Brethren's congregation from its commencement, and it has never been our wish, by taking an isolated position, to withdraw from other divisions of the Church."*

Next year it will be one hundred years, since seven Lutheran ministers met at Berthelsdorf near Herrnhut, for mutual edification and encouragement. They felt that it was good for them to have assembled thus, and came again the next year. Others joined this band, others sent their fraternal salutations in writing, until the circle has extended as far as Switzerland in the South and Sweden in the North. Though these ministers' meetings of the Evangelical Churches were regularly continued yearly in Herrnhut for 100 years, they have never assumed any legislative character, and their deliberations were until the last years comparatively unknown in the Church at large. Still the influence was felt far and near, and many a Church, in which among the majority of the members the very existence of the Moravian Brethren was utterly unknown, has had the pure gospel preached to them through the hidden influence of this Herrnhut Ministers' Conference.

In modern times other congregations, as Gnadau, Gnadenberg, Neudietendorf, have also been selected by the ministers of the evangelical churches, as neutral grounds, best adapted for fraternal conventions and unofficial ministerial conferences.

Whilst the Brethren in this manner cheerfully reach the right hand of fellowship to all the ministers of the gospel, who proclaim with them the crucified Savior, they have almost from the very commencement of the Church, made use of every opportunity, to establish them in the love of Christ and to connect more closely with each other, by means of fraternal regulations, (scattered Christians of different denominations,) not with the intention of separating them from their respective Churches, but rather that thereby the living members of the Protestant churches might be increased and act as a good salt in their immediate vicinity. Instead of increasing her own ranks, the Moravian Church would willingly be the "handmaid of her younger sisters," if only thereby the cause of Christ be prospered. This humble work of love (since 1750 called the *Diaspora* work of the Brethren's Church, 1 Pet. 1. 1.) has not always and in all neighborhoods been properly appreciated, but still it has been signally blessed by the Lord and Head of the Universal Church, and only the great day of reckoning will make it manifest how many thousand nominally Christians have thereby become Christians indeed, and the helpers of their pastors. In 1848 there were counted 57 societies and visiting districts on the continent of Europe, viz.: 22 in Germany, 5 in Switzerland, 5 in France, 5 in Denmark, 6 in Sweden and Norway, 13 in Russia.

* Vide Syn. Results, 1848, p. 119.

chiefly in Livonia, 1 in Russian Poland. It is rather difficult to state the exact number of those, who without separating from their churches, still are in friendly connection with the Brethren's Church, and under the spiritual care of her Diaspora laborers; but it may safely be estimated at 100,000 souls, while the number of brethren and sisters engaged in the service of these societies exceeds 120. Since 1848 the number of societies and visiting districts has been increasing, and we believe this work of the Lord is constantly expanding.

In England there are besides the regularly organized congregations a great many preaching places, in which the word of life is proclaimed; and in Ireland there are at present nine brethren actively engaged as *Scripture Readers*, who read the precious Bible truths to those, who cannot read themselves, and thus often have an opportunity to administer to the spiritual wants of the destitute and errorists.

Our Home Missionary operations, in the United States might also be mentioned here, but we would refer our readers to the last Annual Report.

IV. We fear we have extended our remarks to too great a length, but our readers will permit us merely to mention yet a fourth characteristic of the peculiar mission of the Brethren's Church, viz.: her *foreign Missionary operations*.

The history of our Church and especially of her first missionary enterprises among the Greenlanders and the Negro slaves of the West Indies, shows plainly, that "each member of the first congregation at Herrnhut was ready to do the work of the Lord according to the grace and ability bestowed upon him." At a time when the attempt of converting the heathen was considered an absurdity, when the learned Egede had spent his strength in vain, these unlettered but devoted followers of Jesus were willing to become slaves, if it must be, to bring the slaves the glad tidings of liberty from sin and satan in Christ Jesus their Lord. Leonard Dober and Matthew Stach were soon followed by other brethren of no less zeal and christian fortitude, and within seven years, from 1732 to 1739, missionary attempts were made in St. Thomas, Greenland, Barbice, Lapland, Cape of Good Hope, Guinea coast, Ceylon, and among the North American Indians.

Even if at the present day the missionary activity of sister churches greatly surpasses our own, still we feel it an especial duty, to foster among ourselves the Missionary spirit, and to spread the knowledge of Christ our Savior by every means which we possess.

For Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing
A kingdom without end.

The mountain dew shall nourish
 A seed in weakness sown,
 Whose fruit shall spread and flourish
 And shake like Lebanon.—*J. Montgomery.*

We might extend our remarks, but deeming the missionary operations of the Brethren's Church pretty well known, we will close with the sincere wish and fervent prayer, that we, as Moravians, may always remain and become more and more, a *United people, a Witness people, and a Devoted people*, to the praise and glory of our Lord and Savior Jesus Christ.

LEVIN T. REICHEL.

Nazareth, Pa., 1853.

MEMOIR

Of Sr. Ingeborg Christina Asboe, who departed this Life at Frederikthal in Greenland, April 26th, 1851.

[Written by herself.]

"I WAS born February 14th, 1815, at Tegelgaard, near Nordlygum, in North Sleswick, where my father, whose name was Hansen, possessed a small farm. Being faithful followers of Jesus, my parents were earnestly desirous of bringing up their eight children, of whom I was the youngest, in the nurture and admonition of the Lord. My mother was deeply and experimentally impressed with the necessity of directing her children, from their earliest infancy, to their Creator and Redeemer. She would frequently relate to us, with much feeling, the more striking events of our Savior's life on earth, from His birth to His ascension; and such was the impression which her narrative produced on my mind, that I can well remember asking her, when she had finished her recital, to repeat it once more, and shedding tears of emotion on hearing of the bitter sufferings of the Son of God.

Of my childhood I have nothing further to say, than that I spent many a blessed moment in communion with my Saviour, especially when I retired to my closet, and poured out my soul before Him in simple, heartfelt prayer. On such occasions, my heart was refreshed with a sense of heavenly peace, and I frequently felt an ardent longing, to depart this life and to be forever with the Lord.

At the age of twelve years, the delicacy of my health led me to think that I should soon be permitted to go to my Savior; but He had ordained otherwise. In my 15th year, I received the relig-

ious instruction preparatory to confirmation, from the venerable pastor Boosen, whose ministerial labors in the neighborhood at that time were attended with much blessing; and on April 4th, 1830, I solemnly renewed my baptismal covenant in the church of Nordlygum. The earnest exhortations which our faithful minister addressed to us on this solemn occasion, and the fervent prayer, in which he commended us to our Savior as His blood-bought property, made an impression on my heart, which has never since been effaced. On the day of our confirmation, he addressed us from 1 John, ii. 28: 'And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.' After kneeling down and imploring the Lord's blessing upon us, he declared before the assembled congregation, that we were henceforth the Savior's exclusive property. The celebration of the Lord's Supper on the Maundy Thursday following, of which I was privileged to partake, proved a means of special blessing to my heart.

In the same year, 1830, my father departed this life. This was a heavy affliction to his surviving family, more especially so to my dear mother, whose health, from that time, began visibly to decline. Symptoms of consumption soon became apparent, and dropsy proved eventually the means of her dissolution. She would frequently express her gratitude, that the Lord had vouchsafed to her a season of preparation previous to her departure. During her illness she was calm and peaceful, being humbly resigned to the will of God. She said to us: "My present occupation consists chiefly in praying for you. I thank our Savior, that I am permitted to see my five surviving children assembled around me; and that I can believe them to be pursuing the narrow path, which leadeth to eternal life." In 1835 she fell happily asleep in Jesus.

In September, the year following, I removed to Christiansfeld, where I was successively engaged in the service of two families. My health was still very delicate, but I was enabled to trust in the Lord; nor did He put my confidence to shame.

In February, 1838, I was received into the Brethren's Church at that place, and permitted to partake of the Lord's Supper with the congregation. This was a season of rich blessing to me; the love of our Savior, and the peace of God, being powerfully shed abroad in my heart. In 1843 I was admitted into the Sisters' House, and appointed to wait upon the sick; in which occupation I felt so happy and contented, that I wished to remain there and serve the Lord in that capacity to the end of my days. In 1846, however, I received, quite unexpectedly, a call to the service of our mission in Greenland, and, at the same time, the proposal, to enter into the state of holy matrimony with br. Michael Andersen Asboe, who was then on a visit in Europe, after a missionary service of twelve years in that country. In former times, I had occasionally

cherished the wish to serve our Savior among the heathen; subsequently, however, I had entirely abandoned the idea, from a sense of my extreme unworthiness. Not that I felt depressed by this humiliating conviction; I was, alas! but too well satisfied with myself, till it pleased the Spirit of God to open my eyes more fully to the depravity of my sinful heart. I then became seriously concerned about the state of my soul, and, for a considerable time, I cried earnestly, day and night, for mercy; but, placing too much confidence in the efficacy of my prayers, I found no peace for my troubled spirit. One day, being sorely tried by doubts and fears, I happened to meet an aged sister, who was celebrating her birthday, with feelings of praise and gratitude to her Savior, for all the mercies which she had experienced at His hands. On witnessing her cheerful confidence in the Lord, I felt ashamed of my little faith, and could not help reflecting—'So many years has our Savior graciously led this aged sister in her pilgrimage here below, and mercifully helped her through all her trials; will not the same good Shepherd be equally merciful to me, if I make a full and unreserved surrender of my heart to Him?' Hereupon I cast myself at the Savior's feet and implored His pardon, pleading His precious blood, and His all-atoning death. Nor did I cry unto Him in vain; He heard the voice of my supplication, and cheered my heart with the assurance, that my sins were pardoned, and that 'by His stripes I was healed.' The Spirit of God led me to see on this occasion, that my own works and efforts, in which I had been wont to place so much confidence, were wholly ineffectual for the attainment of salvation; and that I was entirely dependent for everything upon God's free grace. I rose from prayer with a joyful heart; and, for years after the blessed experience I then made, I was enabled to renounce all confidence in myself, and humbly and firmly to trust in the Lord. After much earnest prayer to our Savior, I felt freedom to accept the call, and to accede to the proposal of marriage which had been made to me. Having done so, I was, however, greatly depressed by a sense of my unfitness for the office to which I had been called, more especially on account of my bodily infirmities; and not having yet learnt to resign myself to the Lord's guidance with perfect submission, I looked forward to the future with much anxiety. With many tears I cast myself at the Savior's feet, imploring His mercy, and beseeching Him to make my way clear before me. In answer to my prayer, I received the consolatory assurance that the call came from Him, and that He would graciously support me in all trials. My heart was filled with peace, and I could cheerfully prepare for my voyage to Greenland.

On March 21st, 1847, I was married to br. Asboe. On this solemn occasion we made a covenant with each other, to live as faithful followers of our Savior, and to devote all our energies of mind and body to His service in Greenland. On March 23d we

set sail from Copenhagen, and on June 25th reached Lichtenau, the place of our destination. I soon felt happy in my new sphere of usefulness, cheerfully discharging the various duties incumbent upon me, as long as my health permitted; and I deemed myself highly favored in being privileged to serve the Lord in this large congregation, gathered from among the heathen. After a two years' service at Lichtenau, we were appointed, in 1849, to succeed br. and sr. Paulsen Lund, at Fredericksthal. Though we had not wished for a change of residence, the Lord enabled us to acquiesce in His will. We set out on our voyage with our little child, then a year and a half old, and, sailing by night in an open boat, we reached Fredericksthal on July 15th, where we were cordially welcomed by our brethren and sisters, who united with us in thanksgivings to the Lord for the protection we had experienced. It was a peculiar pleasure to me to serve the Lord at this place, in cordial co-operation with our dear fellow-servants, as long as I had the requisite health and strength. There were, at that time, a number of Greenlanders residing at Fredericksthal, who had come hither from the eastern coast, and of whom several were receiving the instruction preparatory to Holy Baptism. During the first winter of our sojourn at this settlement, I enjoyed the privilege, which I highly valued, of witnessing the baptism of no fewer than seven adult heathen. In 1849 we had the pleasure of seeing several heathen, who had come from the east coast to visit the settlement; and in the year following, we had the still greater joy of being requested by several of their number to put down their names, and to instruct them in the doctrines of our most holy faith. There was among them an aged widow, who, being taken ill in October, 1850, expressed an ardent desire to be baptized, which rite was administered to her in her hut by my dear husband.

My service in the Lord's vineyard was now, however, rapidly drawing to a close. On December 8th, I was suddenly seized with a complaint, which occasioned my premature confinement with a son, who died shortly after his birth. My own departure seems to be now near at hand. My faithful Savior has, in answer to my prayers, freed my heart from all earthly attachments, yea, even from the bonds which united me so closely to my beloved husband and my infant son, and has given me an ardent longing to go to my heavenly home."

Her husband adds: "From the foregoing account it will be easily seen by what motives and principles my dear wife was actuated during the short period of our united service in the Lord's vineyard. To me she was a most valuable helpmate in the work to which I was called; and she would gladly have rendered me still greater assistance, had she been blessed with a larger measure of health. Simplicity of heart and unfeigned humility marked her whole course; nor was she less valuable to us and to the cause she

served by the soundness of her judgment, her active disposition, and her habits of economy. Her departure has deprived me of a faithful wife, and an infant son of a tender, affectionate mother. In the days of her health she was always active, accounting it a privilege to be permitted to render any service, whatever might be its nature, to the cause in which she was engaged. She was, under all circumstances, cheerful, happy, and resigned to the Lord's will. The Word of God was her greatest treasure, in which she sought and found nourishment for her soul till her latest breath.

When it became evident that the period of her dissolution was rapidly approaching, I informed her that her recovery appeared hopeless, and that it behoved her to prepare for the last summons. At first it cost her a severe but brief struggle, till she had weaned her heart from the objects of her maternal affection; but she was soon enabled to regain her wonted resignation, and frequently expressed the wish to depart and to be with Christ. Firmly relying on her Savior's merits, she did not fear death; but she would often pray fervently for a gentle and peaceful dismissal. About noon, April 26th, she appeared to be in a state of great weakness, and, seeing that her end was near, I imparted to her, in presence of br. and sr. Ihrer, the blessing of the Lord previous to her departure. About 4 o'clock in the afternoon, her countenance beamed with an expression of holy joy; and being asked whether she felt our Savior's presence, she cheerfully replied in the affirmative. Shortly afterwards her breath stood still, and her ransomed soul took its flight to its eternal home, after a pilgrimage here below of 36 years and 10 weeks."

CHARACTERISTICS OF THE BRETHREN'S CHURCH.

Number 2.

FIRST PRINCIPLES.

IN the preceding paper we have spoken of *first Impressions*: we shall now endeavor to direct the attention of our readers to first Principles. We do not propose at present to inquire in how far these are followed or lost sight of in the present day; our object is to direct attention to the history of the earlier days of the Brethren's Church; to state clearly what were the principles which animated our forefathers, and which they have left as a legacy to their children to follow them, even as they followed Christ.

The principles which animated our forefathers in relation to God our Savior, are clearly implied in what we have already noticed under the head of first impressions. These give undoubted evidence of their love, their faith, and obedience to him whom they delighted to honor as their Chief Elder.

We shall now state the principles which animated them in their relation to one another, as members of the body of Christ.

They called themselves "poor sinners," all equally guilty before God. They placed themselves on *one level*; every distinction in ability and success they ascribed to the unmerited grace of God, of which none had to boast; if success attended their endeavors, they gave God the glory. With such a doctrine, and such a faith, having learned to understand, "one is your Master, even Christ," they fully learned likewise to recognize one another as *Brethren*. *Equality* became a principle. The distinction which riches, nobility and learning make among men, the barriers that separate them as so many classes, were broken down, and we see men of all classes united as one. There is, however, one remarkable feature which characterizes *equality* among Moravian Brethren, as expressed by Count Zinzendorf. "For the noble, the learned, the rich to lower themselves and stand on a level with the poor, is *Christlike*; but for the poor to lift themselves up to be like the noble or the rich, is *devilish*." Equality in the Brethren's Church is based upon *humility*; and not as the world calls for, upon *pride*. Again, the Count once addressed a nobleman, when being received as a member of the Church: "Now, my brother of noble birth, in receiving you into our brotherly union, I cannot promise you more honor, respect, and advantage among us, than what the poorest enjoy; have you considered this? Is this your choice?" Again, in one of his sermons he says: "There is no difference among us, provided we are the children of God and not hypocrites, provided we all have a heavenly call and the certain hope of being present with the Lord when absent from the body. With such an expectation, we are all equal; and if we stand before the Lord to confess to him our weaknesses, our deficiencies, and our remaining misery, we have but one and the same tale. A presbyter, a deacon, a brother, a youth, man, wife, widow, virgin, son, or daughter, a minister of the gospel, a missionary among the heathen—what are they all? Poor, miserable sinners before him! The highpriest (if there could be such a one among us—there is none but Christ,) could not possibly be nearer to the Lord than the neophyte or first beginner. These are *principia stantis et cadentis theologiæ*—(these are the tests of a standing or falling theology)—and if we thought differently we should be forsaking our principles." In reference to the distinction that is made elsewhere between clergy and laymen, Shrautenbach says: "The Moravian Brethren do *not* acknowledge in their constitution any such distinction. They have order, and regulations, and the office of teaching, as well as the distribution of the sacraments committed to men appointed thereto. *No office confers preference*. CHARACTER MAKES THE BROTHER. *Offices and commissions*, and the men appointed thereto, are justly generally esteemed. These offices are not conferred for life, and while

in office, none is above general control. There is not one amongst the Brethren to whom no one could say, What doest thou?"

From these quotations, which might be multiplied, it is evident that the very spirit and principle of the church was that of *equality in all her members*. Therefore the address "brother," in opposition to all titles—therefore, on the continent, the familiar address "thou," instead of "you." And though there may be a decline, who cannot recognize, even in the present day, the influence which this principle exercises among us?

Another characteristic principle of those days, of which every sermon, every action, testifies, is *fraternity*—brotherly love. As it was evidenced of the first christians, "See how these christians love one another," so it may indeed be said of them likewise. We need not enter into any proof of this fact—it is self-evident.

Equality, brotherly love, and *liberty*! Shall we speak of *liberty*? Either *liberty* was an essential character of the Brethren's Church, or equality and brotherly love are empty words. But what is liberty? Is it, as the world has frequently understood it, for every man to speak and write and do as he pleases? Such a liberty is not from above, but from beneath. Woe unto the world, if this liberty ever break down the barriers which law and government form against it. Woe unto the church, that forgets "to rule with a rod of iron"—the word of God!

True liberty is perfect obedience to God's commandments, and respect to the laws and constitution of well-ordered society. True liberty is, to fear God rather than man; an obedience to him, in opposition to all human laws, when infringing upon his word; the readiness to lose and suffer all things rather than lose the liberty of serving God according to conscience, under the direction of his word and Spirit: this is true liberty and independence of mind. The word of God is *absolute*, it suffers no thought in opposition; it enjoins submission without seeing—but *believing*; and those that *believe* and *do* the word of God, find—as they all testify—true liberty. It is different with human laws and constitutions, both in church and state. As long as they do not interfere with divine laws, we submit for the Lord's sake. But every human law and constitution depending upon the will of an individual, or being *unalterable*, though at first ever so good, must, in the course of time, under different circumstances, come in opposition to true liberty—to be a heavy, intolerable burden. The human mind is not stationary; and man is continually progressing. Every law and constitution in church and state, that like the laws of the Medes and Persians cannot be broken, has in itself the seed of dissolution. Where there is an absolute will of one individual, or an unalterable constitution, that takes upon itself the *prerogative* of the word of God "that cannot be broken;" there can be no liberty of speech, no liberty of action, but only obedience. This is destiny. But

where the law and constitution is subjected to the progress of man's mind, there is; and must be, liberty of speech; and every step in progress brings with it liberty of action. There is one church where the voice of one is absolute; there are others whose constitution is nearly unalterable—they are and must be despotic; they dare not allow free discussion, nor free action. But those churches and denominations whose constitution depends, as far as human regulations are concerned, upon the will, the intelligence, the piety of the congregations, must have, when progress has been made, liberty of action. Do we, in the Brethren's Church, enjoy this liberty?

The pages of history, that speak of what our fathers were and did, testify that they had true liberty. Did they not forsake all their possessions in Moravia for the love of liberty! the liberty to serve God according to their consciences? Did they not in 1736 plainly inform the commissioners of the king of Saxony, who had sent to Herrnhut to examine the rising church, that they would rather, for the second time, forsake houses and lands, than give up one tittle of their liberty! They spoke and acted towards the rulers of this world with an independence which only the love of liberty could inspire.

And how did they order things among themselves? Observe their jealousy of individual rule. They would suffer none to have the pre-eminence. Even the Count of Zinzendorf appears, from 1722 to 1743, more like a servant among them than a ruler. And when they guilelessly and unconsciously had submitted to the rule of a Chief Elder, how glad were they to throw off that yoke. Observe further, how plainly the constitution of the church proves their love of liberty. They committed the government of the church not to one individual, but to constituted governing bodies, allowing an appeal from one to the other; and still suspicious of man, they believingly committed themselves to the decision of the Lord by the lot. And to this day, every twelve or fifteen years, the members of the church are called upon to express their minds fully before the assembled Synod; that so every thing may be ordered as the times require and the church directs. Thus for the sake of liberty, the voice of the church and the decision of the Lord by the lot, are called in for help to oppose and hinder the rise of a despotic and popish rule;—thus the constitution of the Brethren's Church is avowedly subject to the voice of the members. *This is liberty!*

A despotic will is often met with; a popish spirit lurks in many a heart; transgressions of first principles may often have been committed: but a church with such principles—*equality, brotherly love, and liberty*,—must have sadly declined before a yoke could be put upon her shoulders too heavy to be borne. In all that pertains to God, his laws, his revealed will, the maintenance of these doctrines

that are essential to salvation, the church must rule with a rod of iron—there can be no compromise; but every suppression of free discussion on all things pertaining to man, is an *infringement upon the very first principles of the Brethren's Church*. They sin against the church, and inflict a serious injury upon her, who make use of their office and their influence to suppress the free expression of opinion and sentiment on all that pertains to man's device.

Let first impressions be revived, and first principles will follow, so as to rule and govern among us. We have to this day, unimpaired, the constitution of our fathers; *we require only their spirit*, and life and vitality will soon show itself in acts of faith, and charity, and the power of the word.

X. Y. Z.

CHRISTIAN DAVID.

CHRISTIAN DAVID was an original Moravian. He was born December 31st, 1690, in the village of Schlen. As he grew up, he was educated in all the superstitious practices of the church of Rome. To use his own words, "in the performance of his devotions, he crept on his knees round the image of the virgin, till his whole body burned like an oven." But herein he found no rest for his soul. In his youth he was employed as a cowherd, after which he learned the trade of a carpenter. In consequence of his conversations with Jews and Protestant christians, he became informed of the existence of the Bible; understood that it was the Word of God to man, and longed to get possession of it. At length, about his *twenty-first* year, he succeeded in procuring a copy of the sacred volume, which he studied day and night. His doubts as to which was the true religion vanished; and he was confirmed in the belief that Jesus is the Christ—the promised Messiah. Henceforth the Bible became his text-book. This treasury of God was laid open before him; he drank deeply of the water of life which flowed from this blessed fountain. He became so well acquainted with its contents, that even his ordinary conversation was almost purely biblical. It was from his bible that he learned to write!—from it he formed a set of letters peculiar to himself, so that his writing could be read as easily as the printed volume. Such was his thorough acquaintance with the Bible, that he might be taken for a living concordance.

After he had set out on his travels as a journeyman carpenter, he embraced the first opportunity to avow himself a Protestant, and went to the Lord's Supper in the Lutheran church at Berlin. He then enlisted as a soldier, under the idea that he should be more at liberty for the study of true religion; marched with the

army against Charles the Twelfth, and was present at the siege of Stralsund. After his discharge, he went into Silesia, and worked at his former trade as a carpenter. Being persecuted by the jesuits, he repaired, in 1717, to Gœrlitz. Here he became acquainted with several pious ministers of the gospel, whose conversation confirmed him in the faith.

About this time, he writes "that he fell sick unto death, a *third* time; all his limbs were paralysed, except his right hand, of which God still preserved him the use, otherwise he could not stir; where they placed him there he lay. He was poor—entirely dependent on public charity, and the people gave him what he needed. He was prayed for in the pulpit; the minister and other pious persons visited him frequently, and took the opportunity to preach the gospel to those who came to witness his distress; so that the whole household where he lay, and many visitors, were affected, and awakened to enquire what they must do to be saved."

On his recovery, he called upon his benefactors to thank them; spoke to them of Jesus; mentioned how wonderfully God had led him; and thrice rescued him from death. Here he resolved to change his situation in life, and was, by his religious connections, introduced to the acquaintance of a Silesian sister, whom he married. Increasing in piety, he became particularly concerned for the salvation of others. To this he devoted himself, and determined to spend his time in traveling and preaching the gospel. With this view, he returned to his native village, and commenced a work on behalf of God, which eternity alone shall fully develope.

In the summer of 1723, Christian David, while working as a carpenter, in wainscoting the saloon of Count Zinzendorf's house, suddenly left his work, half-finished, his tools lying about, and without his hat, set out on a journey of about two hundred miles, to his native village! The awakened Brethren had been threatened by the jesuits with the inquisition; but Christian David arrived, just in time, to save them from the gripe of that cruel enemy of our God and of his Christ! The addition of *eighteen* souls to the little flock at Herrnhut was the fruit of that singular visit.

Again, about Christmas, of the same year, 1723, he repaired to Zauchtenthal, in Moravia, and preached Christ to multitudes, who flocked from all parts to hear him. This produced an awakening among the people, sufficient to rouse the emissaries of Rome to persecute them most unmercifully. The fines, imprisonments, and tortures which followed were fearful! But the wonder-working power of God was put forth for their deliverance, in ways almost as extraordinary, as that of the apostle Peter in the days of the cruel king Herod.

After a multitude of remarkable escapes from prisons and from tortures, the final deliverance of the Schneiders, the Nitschmans, and many others, were the fruits of the labor of the "bush-

preacher," as Christian David was called. Among those who escaped about this time, we may notice John Tanneberger, David Weber, Thomas Fischer, Andrew Beyer, David Finbech, and David Nickel. The singular escape of the latter was almost miraculous, to the confusion of his pursuers.

Under circumstances like these, who would not sing—

THE MORAVIAN EMIGRANT'S SONG ?

" Blessed be the day when I must roam,
Far from my country, friends, and home,
An exile poor and mean ;
My Father's God will be my Guide,—
Will angel guards for me provide,—
My soul from dangers screen.

Himself will lead me to a spot,
Where, all my cares and griefs forgot,
I shall enjoy sweet rest.
As pants the hart for water-brooks,—
My thirsting soul, with longing, looks
To God, my refuge blest."

Among the fruits of the "Bush-preacher's" labors, we may also notice Michael Zeisberger and John Teltchig, men "valiant for truth" in the church of the United Brethren. The father of the latter was a persecuting magistrate, who advised his son "to attend the alehouse and dance, rather than the meetings of the awakened Brethren!" But he preferred to seek his portion "with the followers of the Lamb;" among whom he was afterwards consecrated a bishop. *His remains "rest in peace,"—the first that were interred in the cemetery of the United Brethren, Whitechurch, Dublin.*

These names, together with many others, well known in the records of the "Unitas Fratrum," who were brought into the fellowship of the faithful, through the instrumentality of Christian David, tended continually to increase the population of Herrnhut; until it might be truly called, as its name imports, "*The Watch of the Lord.*"

In this way it pleased the Lord to bless the labors of his servant to an astonishing degree; until by his preaching and writing, his name and character became famous in the estimation of kings, princes, and theological professors, among whom he was honorably recognised as "the servant of the Lord." His letter to the magistrates of Saltzburg is emphatically called "a masterpiece of its kind;" it produced a powerful effect in favor of that liberty of conscience for which he was pleading.

In 1780, his conversation with the theological professors of Koenigsberg was honorable and edifying; and in 1783, at Copenhagen, he was so much respected at court, "that he went in and out amongst the royal family, and ministers of state, *as a friend*."

When he appeared before the Imperial commission, in Esthonia and Livonia, notwithstanding the furious hostility manifested by many, his uprightness triumphed over their opposition. The commissioners enquired if he were the person spoken of as "*the servant of the Lord*?" being answered in the affirmative, they ordered a chair to be set for him;—a rare mark of distinction in those days. Surely it is not too much to say with the apostle, with facts like these before us, "God hath chosen the base things of the world to confound the things that are mighty." Nor is it to be forgotten, that while the labors and travels of Christian David abounded in the cause of his heavenly Master, it was not uncommon to find this apostolic man wielding the saw or the axe, as well as the sword of the spirit. He wrought with his hands as a carpenter; and built, and preached, and triumphed, in the work of the Lord. His conversation was sought for, and proved a blessing to multitudes, of all classes; while at the same time, it might be truly said, his motto was—

"Nought but thy death, dear Lord, shall be
My life, to all eternity."

There are still many interesting facts in the history of that heaven-devoted man, which deserve to be had in remembrance; whether we consider his labors of body or mind. In 1742, he built Brinkenhof, in Livonia, where, it is said "he was in his *element*." While earnestly attending to the work, he had a frightful fall from the second story of the building, but escaped almost unhurt. In 1747, he made a second voyage to Greenland, to set up the framework of the church at New Herrnhut, which had been prepared for that purpose at Copenhagen. And, in 1749, two years before his death, before paying his third visit to Greenland, he went to Pennsylvania with M. Stach, and three Greenlanders, collecting cedar wood and shingles, and assisted in the erection of a family house at Nazareth. At the same time, "he drew up an incomparable Report of the state of the Pennsylvanian congregations; giving a beautiful picture of their labors, as a pattern for the congregations elsewhere." In July, 1750, he returned to Germany; and on January 29th, 1751, he was overtaken by his last illness, so suddenly, that he had to leave the Conference, and betake himself to his dying bed; thence, in a few days, February 3d, he departed, and entered, as "a good and faithful servant, into the joy of his Lord," in the sixty-first year of his interesting life.

In the course of his truly apostolic career, he made eleven journeys into Moravia, to awaken and bring out the remains of the ancient church from that ill-fated, pope-stricken country; and though often in danger from the officers of police, who were continually on the watch for him, yet, in passing by them repeatedly, he was preserved in a most wonderful manner.

Count Zinzendorf writes thus concerning him:—"Christian David, —a Moravian carpenter; he had great and striking talents! It is impossible to deny that he had a measure of apostolic faith: when we look at his numerous journeys to his native land; his preaching the gospel in the midst of popery; his bringing out almost the whole of the Moravian emigrants; and his whole conduct and conversation; how he labored for souls beyond what words can tell; his uncommon method of proceeding, in which, though he often involved his brethren in difficulties, he followed his convictions faithfully; and of no persecution which arose on his account, can it be said, that the gain was not greater than the loss. He had a clear head, an apostolic and truly catholic spirit, an humble heart, a pleasure in poverty, a tender love for the Brethren, great success in his testimony for Christ, and he enjoyed the distinguished regard of us all."

Schrautenbach, (not a member of the Brethren's church,) calls him "an apostolic man, in as high a degree as we can form an idea of one. In physiognomy, spirit, irreproachableness, manners, and conversation, the most perfect ideal of an apostle, (though neither a Paul, nor a John,) such as we hear them described,—such as we conceive of them from their writings."

The small stone which marks his humble grave, is the first which meets the eye on entering the Hutberg—the cemetery of Herrnhut. It bears this simple, but expressive, inscription: "CHRISTIAN DAVID, THE SERVANT OF THE LORD."

"*Christian David the Servant of the Lord.*"—In Christian David, we have a rare instance of the superabounding grace of God. If we look at the man in his "low estate"—his humble origin—his deep degradation of body and mind, and then reflect on his exalted character, and the excellent dignity to which God raised him, may we not truly exclaim in the words of the apostle, Rom. xi. 33. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! When He puts forth His power, to raise up instruments for His work, what cannot His electing love perform! When He would build up His church, and overturn the kingdom of darkness,—whether He raise up Christian David, the carpenter, or Count Zinzendorf, the nobleman, to do His work, does He not prove to a gainsaying world the irresistible energy of His own purpose of grace on behalf of his persecuted church? "I will work, and who shall let it!"

Let the sin-deluded sceptic, and the cold-hearted formalist, think on Christian David, in his origin and progress. Let them think on him in his low estate—the worshipper of the Virgin,—the untutored cowherd,—the roving carpenter,—the fearless soldier, and the wretchedly afflicted mendicant! And then behold him, as he rises, step by step, on the ladder of salvation. Let them follow the “bush-preacher” where thousands hang upon his tongue, listening to the word of life, as it flows from his lips upon their ear, with heaven’s pure melody, until they are brought, not only to confess, but to give up all and follow the Savior. Let them think on Christian David in his apostolic career, as he *reads*, and *writes*, and *preaches*, demonstrating the power of “God’s word”—the Bible—to give a chaste style and a classic tone to the heavenly-minded student. Let them think on the man, who, when *more than one-third* of his course through time was gone, in his *twenty-first* year, received the *rudiments* of his education from the Bible. Let them think on such a one, in his onward course, composing grammars, compiling dictionaries, speaking in living languages fraught with difficulties; and pouring the word of life upon civilized Europeans, wild Americans, enslaved West-India negroes, and savage Greenlanders; until their ears and hearts were gladdened by his apostolic discourses.

Let them think on Christian David; *now* seated among theologians of the highest order; and *anon*, standing before princes; “*going in and out amongst them at court, as a friend*,” until all these are led to reiterate his more than Parnassian claim to a character and title, of greater dignity than was ever yet given by classic board to the highest collegiate professor. What is “Fellow of the Royal Society,” “Arts Master,” or “Doctor of Divinity,” when compared with that universally acknowledged title which was put upon him, and which gives a dignity to the very stone that covers his ashes?—“*Christian David, the Servant of the Lord.*”

Yes, let the cold-hearted creature of circumstances think on “Christian David, the servant of the Lord;” or, if he will, let him take a nobler flight. Let him think on the Master, even Christ until his affections warm, kindle up, and expand with love divine! Until his stubborn *will* is subdued, and the grace of God in Christ Jesus gladdens his heart, with the sweet, the heaven-honored title, of a *child*, or a *man* of God, of a *son*, or a *servant* of the Lord. The pre-eminent distinction, thus characterizing his new-born soul, will give him what earth cannot bestow—the sure earnest of glory, and honor, and immortality, and eternal life, and bliss unspeakable; in fellowship with “Christian David, the servant of the Lord;” and “the spirits of the just made perfect;” in the presence of God and the Lamb, for evermore.

LETTER

From Br. Charles Barstow, to the Corresponding Secretary of the Home Mission Society at Bethlehem, Penna.

COATESVILLE, Ind., June 29th, 1853.

Dear Brother:—

Two principal events I have to speak of, as the eras of this month: viz., our visit at Hope, to attend the Conference of Western brethren together with the Annual festival; and our church-consecration here,—both of which have occurred within two weeks past.

As to Hope affairs, the Conference, etc., of course br. Clauder will inform you in detail, so that you could not look for such an account from all the brethren who were present; but some of our own experiences and impressions you will expect. For my own part, it was the most edifying and encouraging meeting with brethren I have ever had in this State, by far; and I do most heartily desire that such conferences may continue to be held somewhere in the West, annually, for a long time to come. It seems to me that no conferring of brethren together in our church can advance her interests so much in the West as that of those who live and labor there. And so of every locality, and of every church. To meet with brethren (of whom we so often *hear* only) for the first time, is delightful, and so it proved to us. We enjoyed the society and conversation of those dear brethren and sisters from Ohio and Illinois—yea, and North Carolina, too—very much indeed. And the meetings kept by the brethren while there were truly delightful.

It should have been mentioned that on our way to Hope we spent a Sabbath at Waverly, and kept meeting and Sunday school; then the next day proceeded to Hope—a distance of forty miles, in our buggy, in the hot sunshine, holding up the umbrella to shield the *little* one from its burning heat. We left Hope after dinner on Tuesday the 21st, and arrived here late on Wednesday eve, sixty-six miles, in good health, and we trust, with thankful hearts to our gracious Preserver and Comforter. Saturday was to be consecration day, of course, therefore, we had our hands and heads full of business preparatory. The second day after our arrival, on Friday, at half past 2 o'clock, I was at the depot awaiting the arrival of br. Clauder, with his daughter M., br. Senseman from New Salem, Illinois, and br. John Vogler from Salem, North Carolina. We had also invited a Baptist, a Methodist, and a Presbyterian minister from the vicinity, but none came. The latter we suppose to have been ill at the time, as he had written me he would come if Providence permitted.

Well, we opened the doors of the new church on Saturday morning, and had a good assembly of people collected by 11 o'clock; br. H. G. Clander, of Hope, proceeded to keep the consecratory

service, commencing by offering up an appropriate and fervent prayer, in which the house was solemnly dedicated to the honor and service of Almighty God. Then, after a hymn and a few introductory remarks, he proceeded to address the congregation from the words found in Revelations 14: 16, and there was general silence and good attention. Service closed with an appropriate hymn, and we had an intermission of fifteen or twenty minutes, after which the congregation assembled and listened to a discourse from br. Edwin Senseman, from the words of St. Paul, recorded in the second chapter of 1st Corinthians, 2d verse, and all seemed interested. With singing a suitable hymn and offering a fervent prayer for the progress of the Lord's work here and the interests of his Zion generally, he closed the religious services of the day, giving out the appointments for the coming Sabbath. At 9 o'clock, Sabbath morn, we assembled in Sunday school for the first time in the new house. Br. J. Vogler addressed the school, while the people were assembling in throngs. He then "lined out" a hymn from the Union Hymn Book, and all seemed to join in singing with an energy that made the surrounding forest echo. He was followed by br. Clauder, who occupied the remaining time allotted to Sunday school purposes, with remarks upon the benefits and blessings of Sabbath schools, interspersed with an occasional anecdote by way of illustration, as were also the remarks of br. Vogler; and all seemed to be edified, and we trust that many present were made to feel, more than formerly, interested in the faithful prosecution of this blessed work among the young. Adjourned at twenty minutes to 11—enjoyed a recess of a few minutes, and reassembled to listen to br. Senseman again. House crowded to overflowing, and no want of infant out-cries, above which, however, the strong, clear voice of br. S. arose victorious; and as our people here are used to all such little annoyances they seemed not to mind them, but listened with rapt attention to the speaker an hour long, from the familiar words of the Prophet Isaiah, chapter 1st, 18th verse. The multitude was then dismissed till 5 o'clock p. m., at which hour they were invited to assemble again to listen to farewell addresses from the brn. Senseman and Clauder. In the meantime the communicant members of this little flock, together with the visiting brethren, and any and all present in the morning, who desired it, assembled and partook of the Lord's Supper; there were about twenty-five in all, and we felt that the Lord was present at his table to bless his believing children—to lift upon them the light of His gracious countenance, and comfort them. Now the people had dispersed in a good degree—some to their homes, and some to the shady groves around, where their wagons and refreshments were. We kept open house, according to custom here on such occasions, and between all sources of entertainment, we believe the entire assembly were refreshed. Sometime before the

hour appointed the house was filled, and at 5 o'clock br. Clauder commenced service by singing popular hymns; then followed prayer and speaking and singing alternately for nearly two hours, when all dispersed decently and in order to their respective homes, and we do trust, to carry with them some good and lasting impressions. I have many labors on hand now, in arrears, therefore please excuse the haste apparent herein.

Affectionately your brother,

CHARLES BARSTOW.

YOUNG LADIES ON HOME MISSIONS.

Do men gather grapes of thorns or figs of thistles? With this reflection, put into our minds by Christ himself, we find pleasure in acknowledging an appropriation of *Ninety Dollars*, from the Young Ladies of the Seminary at Bethlehem, towards the Home Missions of our Church, as a voluntary gift, the fruits of a fair got up by them, assisted by their teachers; we hail the gift as an earnest of the good will of the institution in this cause.

We will not praise the busy hands that were engaged in the work, but if we could, we would place them for a few moments on a mission ground. Here we see the missionaries, who left a happy home with its circle of endeared friends, took up the red-cross banner and as standard bearers posted themselves far, far among a strange people. The love of Christ constrained them. The people love the herald that comes to bring them the glad tidings of salvation, but they too are all pilgrims just landed—their scanty fare is barely sufficient to sustain them in life—they do what they can, but they cannot support their pastor. Now he takes a school of larger scholars, and his dear partner calls in the little ones to feed them with spiritual manna. Their labors are appreciated but not remunerated. Their fare becomes scantier and scantier—their necessities are increasing—here a little luxury, and there a little dainty that was enjoyed from youth up, must now be denied, yea even the garments are giving out and many a thing before deemed indispensable is now dispensed with.

We would not enter into detail, but should we tell of things that are yet fresh in our minds from recent communications, we know our youthful donors and co-operators in this work, would have but one feeling—a feeling of gratitude to the giver of every good gift, for the privileges enjoyed in a christian institution and for the grace to be “filled with wisdom of heart to work all manner of cunning work,” (Ex. 35. 35.) for the support of the servants of the Lord in the mission field.

Be encouraged, the Lord loveth a cheerful giver, and promises reward for whatever we do out of *love to Him*, be it no more than handing a cup of water to the needy.

H. M. B.

Bethlehem, July 19th, 1853.

CIRCULAR

To the ordained Brethren of the Northern Province of the American branch of the Unitas Fratrum.

Dear Brethren :

Though we suppose that all of you will bear in mind the resolution passed at our last Ministers' Conference in Bethlehem, "That, if the Lord permit, a Ministers' Conference be again held next year, and that we meet at *Nazareth*, beginning the sessions on the 16th of September," still it seemed expedient to the Standing Committee to address you in a few lines in this public manner, in order to prevent, as much as lieth in us, all misconception in reference to these yearly ministerial meetings.

We are well aware that these unofficial meetings of the Laborers have attracted attention both in this and the other provinces of the Unity; but though in one instance a fear has been expressed lest they might lead to results not contemplated in the beginning and not for the real good of the Church, we cannot see why we should anticipate evil, when we meet to strengthen and cheer each other in the Lord; and will only pray the more fervently: "from needless perplexity, preserve us gracious Lord and God."

It has pleased the Head and Ruler of his Church to call to his eternal rest our dear brother William H. Van Vleck, a member of the Standing Committee, who not only took a lively part in our former meetings, but, as presiding brother, gave us many a word of fatherly admonition and sound christian counsel, which endear his memory to us in an especial manner.

The duty of opening the next meeting will therefore devolve on another member of the Committee. Br. Van Vleck's place has temporarily been filled by br. William Lennert, who, as the only member of the Committee residing in Nazareth, will make the necessary arrangements for the reception and lodging of the brethren from a distance, and therefore requests all his brethren in the ministry to apprise him of their coming.

As the last conference has not decided on any subject for consideration at our next meeting, the Committee does not feel at liberty to decide this question,—but after conferring with various brethren would merely suggest, "a free and familiar conversation upon the doctrines of the Brethren's Church in *general*," or, if the brethren prefer, as a subject of more practical bearing—"our liturgical regulations."

But whatever may be the subject of our conversation, the *object* of our meeting, we hope and pray, may be obtained, all feeling assured anew

In doctrine and in practice one
We love and serve the Lord alone :

With one accord sound forth his praise
Till we shall see his face.

In the bonds of fraternal love, your brethren of the Standing Committee, and in their name,

LEVIN T. REICHEL, *Secretary.*

July, 1853.

PROGRAMME

Of the Ministers' Conference held at Herrnhut, June 9th, 1852.

We herewith invite our respected colleagues, to attend our approaching ministers' conference on the 9th of June, being Wednesday after Trinity Sunday, adding our cordial wish, that the Lord would bless this convocation, and visit us with His grace and Spirit. Whereas we have no other object in view, during the few hours of our meeting together, than to encourage and strengthen one another, not only by meditating on the Word of God, but also by comparing our notes of experience and by the epistolary communications of distant brethren remitted to us, to a more faithful discharge of our official duties, we therefore propose, that the following questions, having a bearing upon the marrow of the ministerial office, be discussed; at the same time calling your attention to a few scripture texts, which may aid us in finding appropriate answers thereto:—

1. *Which is that main truth, which must pervade every sermon, even when addressed to believers, without however, constituting its sole contents?*

2 Cor. 5. 19—21. God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God! For he hath made *Him* to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2. *If Christ is to be the foundation of our sermons, or ministry, how are we to build upon this foundation after a right sort?*

1 Cor. 3. 10—13. Let every man take heed, how he buildeth thereupon; for other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

3. *In order to exercise an influence upon the various characters among the people of our charge, how ought we to imitate the example of Paul in a proper way, who assures us:*

2 Cor. 9. 19—22. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them, that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.

Signed by the members of the Unity's Elders' Conference.

Berthelsdorf, May 7th, 1852.

During the sessions of the Conference, the discussion of the three heads of the preceding programme elicited various remarks and observations:

In reference to the first, the Rev. Mr. Klose, the venerable pastor of Burkersdorf, expressed his thanks in a feeling manner, that God had induced the presiding elders to submit such precious words to the consideration of conference. He for one had been deeply and tenderly affected by them, and more especially by the scripture passage subjoined to the first question. That heart only, that had found Christ crucified to be his atoning Mediator, could look up to Almighty God, and cry: Abba, Father!

He moreover referred in a few words to those days, when to confess Christ crucified was a thing almost unheard of and sure to bring ignominy and reproach upon the witness, and closed his remarks by requesting leave as a father, who had for fifty-two years past attended this conference, to charge his dear brethren in the ministry never to forget such passages of holy writ and more especially Christ crucified.

At the close of the conversation the remark was subjoined, that experience in numberless instances from the primitive times of Christianity up to the present moment, had clearly shown, that he only, who has realized the truth of the reconciliation by Christ's death, in his heart, is in possession of the true and right kind of life, and can prove a real blessing to others.

The book of the Acts of the apostles, shows that the doctrine of the reconciliation by Christ's death, constituted the essence of their preaching; Church history proves in many cases, how spiritual life continued only so long in the different churches and communities, as this truth continued to be their foundation; and the history of missions teaches, that nothing so powerfully, effectually and fruitfully impresses the human heart, as the preaching of Jesus, the Crucified, who is our reconciliation.

But also at the present day, experience every where teaches, that where a minister preaches this truth openly and in its purity,

there people will flock to hear him, and hear him with profit to their souls. Finally many a clergyman, who has not yet realized the life imparting principle of this truth, is bound to admit, that he often stands at sick and dying beds, incapable of comforting and cheering the patient, and that he is often deeply confounded by witnessing the cheerful confidence, with which such as are borne and upheld by this truth, joyfully encounter death. Several instances of clergymen were quoted, to show, how they were led on such occasions to discover their utter spiritual poverty, and thereby finally introduced to give themselves up to Christ.

MISCELLANEOUS.

By the grace of God I am—what I am. 1 Cor. 15. 10.

Our Righteousness be our breastplate—Salvation our helmet—
Truth our sword—and Confidence in God our shield !

Our first Allegiance is to God,—Our chief enemy is sin—Our
greatest Victory is the conquest of ourselves.

Surely goodness and mercy shall follow me all the days of my life.
Ps. 23. 6.

When warned with grateful love to Thee my Lord
My thoughts begin to count Thy favors o'er !
What numbers can the boundless sum record ?
How vain the attempt ! Astonish'd I adore.

Oft hast Thou listen'd to my humble pray'r
Oft at my cry unwearied—mercy came,
O be Thy goodness—Thy indulgent care
My constant refuge—my delightful theme.

All I enjoy, and all I hope—is Thine ;
Unworthiness alone belongs to me :
Inspire me, O my God with love divine ;
And make my life, a hymn of praise to Thee !

Faith, Hope and Charity.

Faith, hope and love were question'd what they thought
Of future glory, which religion taught !
Now Faith believ'd it firmly to be true,
And Hope expected so to find it too—
Love answer'd, smiling, with a conscious glow,
Believe—expect—I know it to be so !

NOTICE.

During the half year last past, encouraging reports have reached us from several of our congregations. On Whit-Sunday the congregation at Bethlehem enjoyed a blessed time of refreshing from the presence of the Lord on the occasion of the solemn reception into the Church of twenty-three young persons by confirmation and one adult by holy baptism. Of this day also the congregation at Lancaster could truly say that it was a day, which the Lord had made, twelve persons having been solemnly taken into the Church of Christ, nine by confirmation and three by baptism. In Gnadenhuetten, Ohio, not only has the large new Church, which was consecrated in November last, been remarkably well filled on Sundays with an attentive audience, but evidences are not wanting of the work of the divine spirit in the hearts of many; among them we would notice the number of young persons, who have voluntarily come forward to be received into the Church. On Palm-Sunday, thirty-two were thus added by confirmation to the congregation and we trust, to the invisible Church of Christ. The exercises of the day were throughout remarkably solemn and impressive.

In the neighborhood of Gnadenhuetten the preaching of the Gospel appears to have been signally owned and blessed by the head of his Church. In Fry's valley, where for many years there had been regular preaching chiefly in the English language, many of the German population, of other denominations, had repeatedly and urgently requested to have the word of life proclaimed to them in their language. This had been complied with by br. Bachman, and he has been greatly encouraged in his labor of love, by the numerous attendance of listening and deeply interested hearers; the church has invariably been well filled, often to overflowing and finally fourteen individuals came forward to receive preparatory instruction for confirmation, who, on Saturday the 14th of May were joined to the Church of Christ by that rite. The exercises lasted through the greater part of the day—the audience was very large, and evidently deeply impressed with the solemnities of the occasion. Not long since an application was made to the same brother by a number of german residents in another direction. Though much straitened for time, he complied with the request as much as circumstances would admit. These good people also received the word with gladness and have manifested the sincerity of their desire by setting on foot a subscription for building a Church; which has been so well sustained, that there is little doubt of their attaining their object with the blessing of God.

THE DOCTRINE OF HOLY SCRIPTURE
CONCERNING THE LORD'S SUPPER.

*Recommended to the study of young persons who are in preparation
for the Rite of Confirmation, or Adult Baptism, before partaking,
for the first time, of the Holy Communion.*

I.

The candidate would do well to read and consider attentively, the Institution of the Jewish Passover. Ex. 12, 1—30; and 43—50.

Notice the slaying of the Passover, or Paschal Lamb, and the sprinkling of its blood on the door-posts and lintels of the houses of the children of Israel: verse 5—7.

Observe why it is called the Passover. Ex. 12, 12, 13; 23—27; and compare these passages with Heb. 11, 28. You will then see the object of killing the passover: and, remember, "Without shedding of blood there is no remission" of sin: Heb. 9, 22.

The Paschal lamb represents Christ our Savior. See John 1, 29, and 1 Cor. 5, 7.

The Paschal Lamb means the Passover lamb; intimating to spare, or pass over: Ex. 12, 23. The destroying angel could not enter the doors where the blood of the lamb was sprinkled: he passed over those doors. In this way the sparing mercy of God is made known to the believer in Jesus Christ.

As the Israelite was saved from the power of the destroying angel, by the sprinkling of the blood of the lamb on the door-posts and lintel of his house; so the christian is saved with an everlasting salvation, through faith in the blood of Christ. Jesus Christ our Savior is "The Lamb slain from the foundation of the world:" Rev. 12, 8. His blood poured out is the ransom, or atonement for the soul,—faith in his blood-shedding saves the sinner. See Lev. 17, 11, and compare it with Heb. 9, 13, 14.

II.

Read the account of the Institution of the Lord's Supper, Matt. 26, 26—28; Mark 14, 22—24; Luke 22, 19, 20.

The Lord's Supper was instituted by our Savior immediately after he had eaten the passover with his disciples: (See the verses immediately preceding the above references;) and then give your mind and heart to study the following *seven* points of doctrine, connected with that Institution.

1. The object of the Lord's Supper. It is intended to keep up a lively remembrance of Christ's death in the Church, and in the hearts of his believing people, until he comes to be glorified in his saints, and make his people "more than conquerors." See Luke 22, 19; 1 Cor. 11, 24, 25; John 14, 1—3; Rom. 8, 37.

2. The Lord's Supper represents the manner of Christ's death. The bread represents his body, which was broken for us upon the cross. The wine represents his blood, which was poured out as the atonement for our souls. His life was given for the life of the world; John 6, 51. This is the fountain which is opened for sin and uncleanness; Zech. 13, 1.

3. The Lord's Supper is a token to the believer of the remission of his sins. "His own self bare our sins in his own body on the tree." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Matt. 26, 28; 1 Pet. 2, 24; Isa. 53, 6.

4. The Lord's Supper is a token of communion, or fellowship, with God our Savior and his Church. 1 Cor. 10, 16, 17; Matt. 26, 27. See also 1 John 1, 3—7.

5. As the blood of the passover was a token of safety to the Israelites in Egypt, so the blood of Christ is a token of safety to all believers: "Christ our passover is sacrificed for us." 1 Cor. 5, 7. His blood poured out, as represented by the wine in the Lord's Supper, is the token of God's Covenant by which salvation is made sure to the christian. "This is the new testament (covenant) in my blood," saith our Savior, "which is shed for you"—"For the remission of sins." By faith in his blood which was shed for us, his people are delivered from the power of the destroying angel, and made heirs of everlasting life. John 6, 35, 40, 47. These verses are the same in meaning with verses 51, 53, 55. Consider those verses attentively in the following order, and look at our Savior's explanation of them, verse 63.

<p>John 6, 35; "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."</p>	<p>John 6, 51. "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the</p>
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<p>Ver. 40. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."</p>	<p>life of the world." Ver. 53. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."</p>
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<p>Ver. 47. "Verily, verily, I say unto you, he that believeth on me hath everlasting life."</p>	<p>Ver. 54. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."*</p>
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* These verses do not apply exclusively to the Lord's Supper, but Romanists deceive themselves and others by forcing them from their true meaning,

It is evident to every well-disposed mind, that these verses mean one and the same thing; believing on Christ, and eating his flesh, and drinking his blood, have the same promise of eternal life, and a glorious resurrection at the last day; and our Savior's words upon the subject are so plain that there can be no doubt about the matter. Ver. 63. "It is the spirit that quickeneth; the flesh profiteth nothing." See, in connexion with this subject, Eph. 2, 8, 9. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Compare the above with John 3, 16, and 1 John 5, 9—13.

From an attentive consideration of these passages of scripture, the believer in our Savior Jesus Christ will see that faith in his atonement, as represented by those ordinances which he has established in his church, to which every true child of God will conscientiously attend, is the same in meaning with eating his flesh and drinking his blood; and that they are in direct opposition to the popish doctrine of Transubstantiation.

6. The Lord's supper is a token to his church, that *He*, her Lord and Master, will come again. 1 Cor. 11, 26; John 14, 1—3.

7. As no uncircumcised person was permitted to eat of the pass-over, Ex. 12, 48; so no unbeliever or unbaptized person should partake of the Lord's Supper.—The rite of Adult Baptism, or that of Confirmation into God's Covenant where Infant Baptism has taken place, is the public avowal of faith in our Savior's death and resurrection, as the seal of the covenant, by which righteousness is imputed to all who believe in Jesus our Lord, as being delivered for our offences, and raised again for our justification. Rom. 4, 11, 23—25.

Being baptized (with water as the sign) into the death of Christ, is the token to believers of their being washed from sin, and raised to newness of life in this present time; and it bears witness, in

to support the unhallowed doctrine of transubstantiation. Transubstantiation means, the change of one substance into another; a thing which no man can do by mere words: it is the work of God alone. When our Savior changed the water into wine, that was *transubstantion*; because the change from water into wine was evident to the taste and common sense understanding of those who drank of it. But no popish priest can change bread into flesh; it is contrary to common sense: the bread is bread still, and until it assumes the nature, taste, and appearance of flesh and blood, there can be no transubstantiation. Yet popish priests have the hardihood to assert, that as soon as they pronounce the words "This is my body," the bread is changed into the body, blood, soul, and divinity of the Lord Jesus! and then, under this awful delusion, they fall down in prostration, and give it that worship which is due to God alone!! God requires nothing from his creatures which is contrary to common sense; but popery, under the pretence of transubstantiation, dethrones common sense and sets up idolatry of the basest sort. May the Lord preserve us from this fearful pestilence, which is destroying its thousands.

their happy experience, to the renewing of the Holy Spirit unto everlasting life. They who are thus introduced, by baptism through faith, into fellowship with Christ and his church, are worthy communicants. See Rom. 10, 9; Col. 2, 11—14; Rom. 6, 3, 4. Compare these references with 1 Cor. 11, 27—29.

Unbelievers, and wicked, ungodly persons, whether baptized or not, are unworthy; and have no right to partake of the Lord's Supper. They have no title to the communion of Saints. In attempting to sit down among the faithful in Christ Jesus, at the Lord's Supper, they bear witness against themselves, and eat and drink their own condemnation. 1 Cor. 10, 21; 2 Cor. 6, 11—18; 1 Cor. 11, 27—29; 2 Cor. 13, 5.

A worthy communicant is one who simply believes in Jesus Christ as being his Savior, and who truly desires to regulate his walk and conversation according to the teaching of God's holy word. An unworthy communicant is an unbeliever or an ungodly professor.

III.

The object of Confirmation before partaking of the Lord's Supper for the first time with his church, is, To confirm believers in their Baptismal Covenant; to give them an opportunity of avowing their faith in the death of Christ for the salvation of sinners; and to give a public recognition of their fellowship with the Church by the imposition of hands of the Bishop or Elder.

In this act there is a declaration of the person's having been baptized, and that he is now a believer in Christ Jesus.

The confession of faith, and the disposition of mind, which should characterize a candidate for confirmation and the Lord's Supper, may be summed up in the following order.

First. I believe that, like all others of the human race, I am a fallen sinful creature; and that on account of my transgressions, I deserve nothing from God but wrath and punishment. Gal. 3, 10; Eccles. 7, 20; Rom. 3, 19.

Second. I believe that the Lord of life and glory became a man, and that He, by his innocent life, meritorious sufferings, blood-shedding, and death, hath redeemed and reconciled me to himself; so that I am no longer, necessarily, the bondsman of sin and Satan. Col. 1, 20—23.

Third. I believe that the blood of our Lord Jesus Christ was poured out as the atonement (redemption price) for my soul; and that by virtue of his death and resurrection, I have the forgiveness of sins, and eternal life. And I believe that he will come again and receive me unto himself, that where he is, there I may be also.

Fourth. I desire to live by faith in our Lord Jesus Christ, according to the teaching of his word and Spirit; and while partaking of bread and wine, in remembrance of his body broken and

his blood shed, I desire to feed upon him by faith with thanksgiving; and to show forth his death in communion with his church, "until he come."

IV.

The candidate for Confirmation is expected to make up his mind, through grace, and in accordance with these principles of faith, so as to be able to give a reason of the hope that is in him, in the spirit of the following questions.

1st.

Dost thou believe in the one, only God, Father, Son, and Holy Ghost; who created all things by Jesus Christ; and was in Christ reconciling the world unto himself?

Ans. I do. See Matt. 28, 19; Eph. 3: 9; 2 Cor. 5, 19.

2nd.

Dost thou believe in Jesus Christ, the only-begotten Son of God, by whom are all things, and we through him? Col. 1, 16—19.

3rd.

Dost thou believe that He is thy Lord who redeemed thee, a lost and undone human creature; purchased and gained thee from sin, from death, and from the power of the devil; not with gold or silver, but with his holy precious blood, and with his innocent suffering and dying, to the end that thou shouldst be his own; and being renewed through his grace, shouldst become a happy partaker of everlasting life? John 3, 16, 17; 1 Pet. 1, 18, 19.

Ans. I verily believe it.

4th.

Dost thou desire to be Confirmed in thy Baptismal Covenant, by the washing of regeneration and renewing of the Holy Ghost, through faith in the blood of Jesus Christ? Tit. 3, 5—7.

Ans. I do.

5th.

Dost thou desire to be embodied into the Congregation of the faithful, to put on the new man, which of God is created in righteousness and true holiness; and to become a partaker with us, through faith, of the body and blood of Christ, in the Lord's Supper; in remembrance of his death for our salvation; and dost thou desire to live under him, and serve him, as thy Lord and Master, in eternal righteousness, holiness, and happiness? Eph. 4, 24; 1 Cor. 10, 16, 17.

Ans. This is my sincere desire.

V.

Every true believer will make it a matter of conscience to regulate his walk and conversation according to the teaching of God's holy word.

That man is no christian who is not under the hallowed influence of faith working by love.

All God's dear children will find sound doctrine by which to

regulate their lives, in the following scriptures; and they will do well to study them prayerfully, faithfully, and frequently.

Exod. xx. 1—17; Isa. v.; Christ's Sermon on the Mount, Matt. v. vi, vii, and xxv; Luke xiv. xv; Rom. xii, xiii, xiv; 1 Cor. xiii; Gal. v. vi; Eph. iv, v, vi; Phil. ii; Col. ii, iii; 1 Tim. ii. vi; Tit. ii. iii; James i, ii, iii, iv, v; 1 Pet. ii, iii; 1 John i, ii, iii, iv, v.

The frequent, prayerful, and faithful study of these thirty-six chapters, will open up God's purpose of grace towards fallen man so effectually, that the Bible will be no longer a sealed book to the student who has made up his mind to follow on in this blessed course of hallowed Divinity.

To the Editor :—

The following article, answering some points of "Brethren's Church No. 1," which appeared in your June No. (and to which we beg reference,) was prepared for the July No.; but our absence from home and the knowledge that your pages would be filled with matter having an earlier claim, we deferred sending it until now, when we hope you can spare room for the publication of

COMMUNICATION IV.

It appears to us that an important crisis is drawing on in the Brethren's Church. Various signs of encouragement are manifest that she is becoming alive to a sense of her shortcomings; to an appreciation of her unhealthy condition; to a spirit of examination into the causes of her spiritual declension and lassitude. A desire is abroad to annul "organizations once really useful to a certain stage of civilization but whose period (for good) has passed by."

It was from our hopes and our fears, our love to the essential virtue that remains in the Church, the lively affection that has bound us to it from early childhood, through youth to manhood's prime, for our children's sake; for reverence to the affection that our forefathers bore it; for the vast amount of benefit that we yet believe it to perform in the great christian vineyard and that there is still in it sufficient inherent vigor "of christian wisdom" to cast off spent, and therefore encumbering organizations. It was from motives and stimulents such as these that we, one of the humblest of the brotherhood, applied ourselves as a duty to assist in the labor. We foresaw that a mass of old prejudices would bristle up against us, that it was a bold, a perilous, and in a degree a thankless undertaking; nevertheless, believing our motives not to be mistaken ones, with a deep sense of our deficiencies and of the help needed from a higher power, even Christ, we resolved to persevere, to suggest, to call forth reflection and attention, if possible,

from *all* but especially from the *laity* to a feeling of their duty and responsibility in taking an active share, in all matters proper to them, in the direction of the affairs and government of the Church. We use the term "Laity" for convenience only, as our Church has no laity in the common meaning of the word. The laity have the right to act and to legislate for the Church, and as there can be no right without a proportionate degree of responsibility, they cannot be held guiltless if they neglect or avoid the performance of the part devolving upon them. They should be co-laborers with the ministry—they should encourage and quicken their zeal, "hold up their hands" and although they lead the van when going "about doing good" they should follow closely to support them in their enterprises and labors.

It was to enjoin these considerations upon the attention of the Church in America that we took up the pen, but not to write dissertations upon Church History—not to look behind so much as to look before, and to examine, along with our "Ministers' Conference," the question of the "peculiar mission of the Brethren's Church in America." We were therefore surprised that after having had one official reply to our "Communication No. 1," that we are favored, at length, with a second, from the same source, in a *Historical* article entitled "Brethren's Church, No. 1." It must have occurred to the writer that his *professed* reply fell short of the end proposed, and from a conviction of its importance we propose to show that the writer of it is equally unfortunate in his second undertaking; as well as to make some remarks upon other portions of it as they may serve to develope our views upon the Mission of our Church in America.

The impression left upon us after the perusal of the article was, that it was eminently calculated to stifle enquiry into the state of the Church, by giving the *impression* that it is widely extended over the world, in a high condition of activity, consequently to satisfy the mind that things are well enough as they are;—to perpetuate the "organizations" that have produced the withering up of all energy beyond a passive existence, a fixed, undeviating, worn-out routine, and, by an assumption of superior knowledge in the mysteries and history of the Church, to discourage and prevent the non-ministerial brethren from intermeddling in the affairs of the Church.

We learn that "not a few even of the older members of our American congregations" are accused of being ignorant "to state clearly why they might not be Lutherans, Presbyterians or Episcopalians, as well as Moravians." Well, who, admitting for a moment such a humiliating fact, have we to thank for this? or is the mystery of Moravianism so unattainably great that our teachers are unable to impart the information and that it therefore sealed up in the breasts of a few gifted Gamaliels?

"Hence he did not wonder, strange as it may seem" that one of these old, indifferently taught members put forward "in all simplicity" the question, "Can this Church have received a different commission from any other true and evangelical Church of Christ? Did Christ establish more than one guide, rule and law—more than one religion? The gospel scheme has but one end and aim, the salvation of mankind; therefore every step that conducts to that grand object is the Mission of the Church."

It must be borne in mind, that the above was not written as, nor applied to the Church's History, but had reference entirely to a subject under discussion by the late "Ministers' Conference" in Bethlehem, in which we felt that we, as well as they, had a perfect right to express an opinion, therefore our surprise at this out-of-the-way attempt to overthrow its bearing by insinuating that we are ignorant of the Church's History with which it had nothing to do and is travelling out of the record, is therefore a gratuitous accusation both to us, and what is more, to other "older members of our American congregations" and to whom, at least, we believe he owes an apology. Believing as we do that the Church is founded emphatically on Christ, and professes to take the Holy Scriptures, as they stand, for its guide and authority, and observing that "our Ministers" differed much in their definition of the question, and wandered more or less into perplexing abstractions, we naturally asked "in the simplicity of our hearts" if Christ had established more than one religion, etc., as above quoted. We appealed directly to this, believing that the inevitable answer to our simple, though all-important question, definitely settles the matter, and strikes at the root of all the evils, and inventions of man, that have oppressed the Church since our good and great Zinzendorf, check-mated or vetoed the spread of the Church, as such, in civilized countries, and which policy, as far as practicable, has been followed down to our own times.

In the answer to our question, we find no warrant for retarding the growth of the Church, for reasons purely human and prudential; no authority to pause and calculate the cost to Sustentation Diaconies in the support and education of an additional number of children, and in supplying the necessities of more superannuated laborers, and all the perplexities and ills arising from this source; no sanction for measuring the extent of our Zion by the amount of the property we possess; no balancing between the Word and God; no reasons for the secularization of a large portion of the clergy by the employment of their time and talents in temporal affairs to the injury and neglect of affairs spiritual, nor for continuing time-worn institutions after their efficacy has departed;—but we do find in it authority to "go and preach the Gospel to every creature." To go "out into the highways and hedges and compel them to come in."

We believe that this one grand and general mission given to the Church is all-sufficient, and that out of it springs a thousand and tens of thousands of special missions, enough to meet every emergency, that can possibly be required for the extension of the Church, the salvation of mankind, and the glorification of the eternal Jehovah. Let the Church go forward with a single eye, determined to fulfil the great and general mission, enjoined upon it by Christ, and a salutary change of life and prosperity will immediately ensue. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Go forward in faith and we will find that He, "whose is the silver and gold," who feeds the young ravens that do cry, who clothes the lilies of the field, who upholds the little sparrows, and numbers the hair of our head, will nourish and cherish his own, and provide for their wants in this world, for their heavenly Father knows that they have need of these things.

But we are told, that "the *ways* and *means* of this one great object are different, and *must be different*." "As many roads lead to the same city" etc.

God is omnipotent. He will be worshipped. If man "holds his peace the stones will immediately cry out." He will have man to be saved and is infinite in goodness and compassion. He can and does bring good out of evil, and makes the very wrath of man to praise him. But how difficult does it appear from the history of Christianity for man to come to Him and worship Him, on the simple terms, the humble, plain, straightforward manner, pointed out in his Gospel. How prone is man to endeavor to improve it, by additions of his own wisdom, and to make the way of salvation more difficult, more out of the way, so that many miss the road and are lost. Although man has so gone astray in different directions, still the blessed God is willing to receive him from his wanderings, if He sees a sincere desire to find Him. Nevertheless, He will punish him for his obstinacy and perversity. And may not the numerous schisms, sects and branches into which the Church is split and divided, have been permitted and continued more in anger than in love.

In many roads that lead to a city, some are extremely tortuous and dangerous, rough and tedious: others infested by robbers lying in ambush to plunder and destroy, that it is only by a merciful miracle, that any arrive in safety in the city—that in our humble opinion it may not have been ordained by God, in his wisdom, to have these many more or less devious roads, but that he suffered them in His displeasure at man's perversity in engrafting upon His word, erroneous doctrines, human wisdom, worldly ceremonies, the aggrandizement of a few human beings at the expense of the many; in arrogating to themselves prerogatives, which He had reserved to Himself. We are so simple as to believe that the

fewer the roads, the less confused and puzzling, the plainer, narrower and straighter, the smoother, more level and guarded they are, the more certain will the pilgrim be to find the city. We desire it so plain that "he who runs may read and that the wayfaring men, though fools, shall not err therein." If we look at the history of the past, who of all the the human race have been more ready to denounce and devour each other than Christians travelling different roads. Look at the dreadful religious conflicts that scourged England. What more relentless and terrible than the cruel strife between the Roman and the English Church? See her scaffolds drenched with the blood of men and women; her fires, fed by martyred Saints, witness the desolation committed by the implacable Cloverhouse, the exterminating wars of Cromwell, conducted with Bible in hand, his desperate troops named out of it, praying and singing as they went to the work of slaughter. What but religious differences first peopled this country, and how tyrannically did these very persecuted puritans act to the travellers on a different road after they became established here. Behold Holland and France, and indeed the whole of Europe at various and frequent periods deluged in blood arising out of conflicting religious opinions. And what were all these good christians doing during these quarrels but carrying out some peculiar mission of this or that Church? All going to the same city by different roads; indulging the various tastes "of character, temperament and education." Yes, they fought like fiends to carry out some peculiar mission wisely ordered by God—in his wrath—and continued till very exhaustion and desolation brought their contentions to a close, and till an offended God, in his mercy, permitted them to discover the sin and folly of their ways. Finally peace has been declared and tolerable harmony ensued. But so deep and lasting are the wounds, the scars and prejudices for a cordial unity, which discovers itself occasionally by an offensive lecture, followed by a bloody riot, or in the more harmless manner of newspaper contentions and discussions like the late one between two prominent denominations of "no Church without a Bishop," or a strife for splendid edifices alluring to the gay and fashionable, or in efforts to draw away members from one Church to another, especially if the prize sought for, occupies a prominent position in Society, which things, by the way, deserve exposure and condemnation, for to rob a minister of a member of his flock, seems like stealing his reward, taking away his sheaves and his crowns. Certainly they would perform their Master's business more creditably by seeking the wandering, homeless sinner, than in plundering each other's flocks.

Who will affirm that the cause of Christianity has not sorely suffered by the numerous divisions in the christian body, such as the Presbyterians into the irreconcilable classes of Old School and New School; such as the separation of the Methodists upon the

slave question, with all its embittering concomitants; such as the divisions of the English Church into High Church and Low Church, and the scandal that follows from the respective claims and disputations of dissenting parties; such as religion diluted and dwindling away into Unitarianism, Universalism and Rationalism.

We think therefore that these "many roads" are rather an occasion for sorrowful regret, than for exultation, and are detrimental to Christianity.

Without doubt there are seasons when it is highly proper to cheer and encourage ourselves by a review of the profitable labors that we have accomplished. On the other hand, it is well to beware, not to repose upon those deeds to the suppression of further exertions. We fear we are too apt to laud each other, for the wonderful works we have performed, and the merits we possess, "to speak smooth things;" too much inclined to magnify our Missionary labors; to repeat magnificent catalogues of nations, principalities, provinces, countries and tribes, among whom we have planted a mission post, a congregation, or where a little band of brethren have emigrated and settled to better their worldly condition, thereby giving the idea of great numbers, strength, and widely extended influence. The Church proper now, as perhaps a century ago, numbers scarcely 18,000; the Diaspora, and converted heathen members, added, make an aggregate of only 187,500 souls, not as many as several American cities, of a few years standing, and making but a mere infinitesimal fraction of the inhabitants of the globe; and, in the face of this, we have the flattering announcement, that "her field is the world" which, in consideration of what we are doing, on that extensive theatre, appears little better than idle vaunting, or a soporific, to lull us into slumber, and paralyze our awakening energies. Yes, for a century past have we been standing still or rather in a continual state of decline at least equal to what we should have gained from the natural increase of successive generations. If we do not thoroughly alter and reform our mode of proceedings, adapt them to the genius and exigencies of the people, the termination of another century will find us just where we now are, only still more insignificant by comparison.

No, instead of the enervating language of self-laudation, calculated to satisfy us with our passive state of bare existence, let us look matters fairly in the face, acknowledge our failures and shortcomings, arouse our latent activity, our inherent spirit of enterprise; reform ourselves at home and abroad, in our government and discipline, if need be, in our theological and educational institutions; in our secular affairs; in our mode of operation; in enlarged and liberal views; in the employment of the power of the press, that many-tongued, far sounding messenger; in a living faith, and trust in the never-deserting, all-sustaining hand of God, ever ready to succor and supply his own.

Let us have more frequent Synods, where each congregation shall be fully and ably represented. Procure the wisdom of the multitude of counsellors; examine fully, calmly, deliberately, into the state of matters; "prove all things, hold fast that which is good." Let plans for the prosecution of the Lord's work be well digested and arranged; work systematically, understandingly, under the fostering care, and fatherly patronage of an able centre and head; obtain God's blessing, and under His conquering banner take possession of the land wherever and whenever we find the "doors open" in America or Europe, in Asia or Africa, and "whatever thy hand findeth to do, do it with thy might." Then we may say truly that "our field is the world." A. B. C.

Donations towards Home Missions:

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Phil. A. Leimer, 1852.	}	Omitted in the July Number.
J. Friederitzs, "		
Mrs. Hansell "		
E. F. Bourquin, '52 and '53		
Received since July 1st.		

PHILADELPHIA.—Mrs. Hacker, for 1852 and '53, Th. W. Jones, Mrs. Herman, Mrs. D. Wood, F. J. Christie, A. Leimer, Misses E. & A. M. Lex, Mrs. Schlosser, each for 1853. Mrs. Barston, 1851, '52, and '53.

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Donation towards the Bohemian congregation.

From Miss Lex, Philadelphia, \$5.

THE MORAVIAN CHURCH MISCELLANY.

No. 9.

SEPTEMBER, 1853.

VOL. 4.

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COMMUNICATIONS.—The Editor is not to be considered responsible for the opinions of his correspondents on subjects respecting which the Church allows a diversity of sentiment.

BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem; Also : to Rev. David Bigler, No. 522 Houston st. New York; to Mr. McMurray, 175 Atlantic st., Athenaeum Building, Brooklyn, and to Rev. Edm. v. Schweinitz, No. 74 Race st., Philadelphia; Lancaster, or at the Brethren's Establishments at Nazareth, Litiz, etc., Pennsylvania, and Salem, North Carolina.

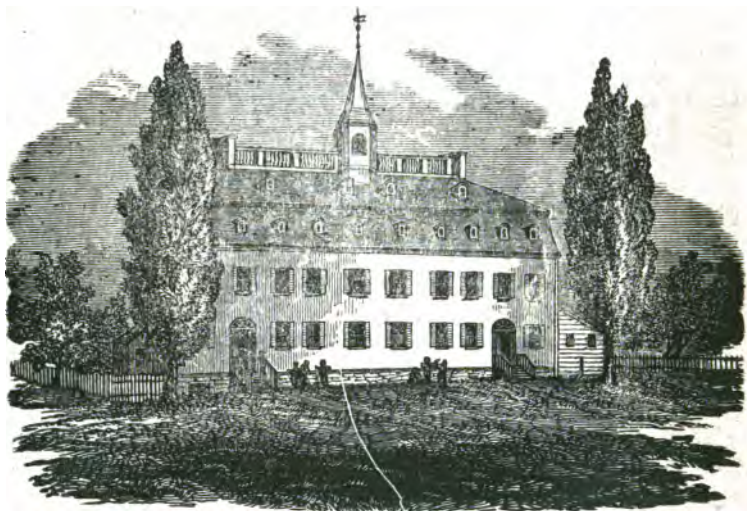
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THE
MORAVIAN CHURCH MISCELLANY.

No. 9.

SEPTEMBER, 1853.

VOL. 4.

FOREIGN MISSIONS.

[*"From Periodical Accounts."*]

SOUTH AFRICA.

IN our last number, we ventured to express the hope, that the war with the Kaffirs, so fruitful in distressing consequences of almost every kind, was approaching its close; and the intelligence which we have now to communicate will probably be held to be confirmatory of this expectation. Though peace had not yet been proclaimed, hostilities appeared to have pretty generally ceased, and the withdrawal of Sandilli, and the tribes subject to his control or influence, beyond the Kei, and the surrender of the majority of the rebel Hottentots to the colonial authorities, were indications, that the power as well as the spirit of the enemy was broken, and that something like tranquility might again be looked for. May it please the Lord to give success to this fresh attempt at the pacification of the important and extensive district of Kaffraria, and render it instrumental in His own gracious and almighty hand, to the more effectual introduction of His Gospel and the wider diffusion of the blessings of Christian instruction and civilization. It is meanwhile satisfactory to learn, that the Mission-premises and the other buildings at *Shiloh*, had been fully restored to our Brethren and the faithful members of their mixed congregation; and that our fellow-servants had been encouraged by Mr. Commissioner Calderwood, who has always shewn himself a kind friend to the

Mission, to take immediate measures for the rebuilding of their church and dwelling-houses. *Enon* appeared to be in a state of more doubtful security, the kloofs of the Zuurberg being still infested with marauders, whose depredations kept the adjoining district in continual alarm.

The letter of br. Franke, of *Grœnekloof*, will be found to contain some pleasing obituary notices, with an account of the visit of a clergyman of the Church of England, and his ministrations in that place and neighborhood. Of the diary of the Leper-Hospital in Robben Island, the few extracts given will not be altogether unacceptable, in displaying the power of Divine grace on the hearts and lives of some of the most afflicted of the human race. The brn. Koelbing and Suhl furnish a variety of interesting particulars relative to the progress of the Mission at *Genadendal*, and the extension of the field of usefulness assigned to our fellow-servants in that oldest sphere of Missionary labor in South Africa. At the outpost of *Twistwiel*, where the foundation of a chapel-school was laid on the 10th of February, there appears to be a goodly number, both of adults and children, eager for Christian instruction. Not the least remarkable and encouraging feature of the Missionary anniversary, celebrated at *Genadendal*, on the 22d of August, was the delivery of a very appropriate discourse to the assembled congregation by the Hottentot teacher *Ezekiel Pfeiffer*, in which he reminded its members of their manifold spiritual privileges, and urged them to more abundant and self-denying efforts for the spread of the Gospel, on truly evangelical principles.

Extract from the Diary of Shiloh, in the year 1852.

June 19th.—This day was marked by an occurrence which brought our whole place into commotion. In the morning, a youth was observed near our houses, clothed in rags, bare-footed, and without either cap or hat. Supposing him to be a Fingoo from the neighborhood, one of us asked him: "Where are you going?" "To my sister," he replied. "And who is your sister?" "Louisa," said the youth, naming br. Schærf's nurse. Then followed a scene of recognition of a peculiar kind. This young man, named *Joseph Bartman*, who had been formerly an inhabitant of *Shiloh*, had joined the rebels, but had fled from their camp in *Kafraria*, and

was now seeking refuge with us. He told us further, that another of our former members, *Ernest Lewis*, was hidden in a cleft of the rocks on the other side of the Klipplaat. His mother, who is still living, went hereupon to fetch him. Meanwhile we reported the whole matter to the commandant of our place, who gave immediate orders to one of his captains to see to it, that no act of violence should be committed against these two young men. Their flight had been attended with considerable danger. They had endeavored during the previous night to get into the place, and had already crossed the river opposite the mill, when they were observed by the sentinel, who, taking them for thieves, fired at them. They then tried to enter by the great road, but were driven back by the dogs. Thus they were obliged to hide themselves in the clefts of the rocks on the other side of the Klipplaat. The night being very cold, so much so, that the ice in stagnant water was half an inch thick, it is surprising, that, in their rage, they were not frozen to death.

Having undergone an examination, they were sent to Whittlesea, accompanied by one of our Hottentots. There they were not imprisoned, but placed among Mr. Orgen's Hottentot levies. The latter received them kindly, and immediately made one of them his servant. Another gentleman was going to engage the services of the other, but, Captain Tylden being absent, this could not yet be arranged. They met consequently with a better reception than Jan Slinger, in December last year, who was kept prisoner for some time. Yet even he shewed no inclination to run away, when some of his fellow-prisoners broke open the prison-doors and made their escape. He was soon afterwards taken by an Englishman into his service.

20th. — In the Dutch public service, great emotion prevailed among the Hottentots. During the singing of the first hymn, many tears were shed, and not a few had to go out of doors to give vent to their feelings. When they seriously reflect on the lamentable condition of their friends and relatives in the desert and in the mountains, their hearts must be filled with grief. Who can refrain from deploring with them the infatuation, the blindness, and misery of their nation! The invitation to the Gospel-feast, which formed the subject of the sermon, had been often proclaimed to them, but they had not sufficiently attended to it. O that they would now return, and seek the Lord, and be truly converted to Him!

Extract from the Diary of the Leper-Hospital on Robben Island, for 1852.

During the first days of March, we were engaged in the individual speaking, which was attended by sixty-two persons. The

remarks of many of our poor lepers were truly edifying, and bore clear evidences to a solid work of Divine grace in their hearts. The extreme ignorance, however, of some of the old people, who are chiefly negroes from West Africa, gives us much concern. Having spent their early years as slaves in the colony, they were not allowed to go to church, and consequently, enjoyed no opportunities of hearing the Word of God. In some instances, it is true, their masters allowed them to stand at the church-door during divine service; but even the most favored of their number were unable to obtain any religious instruction adapted to their capacities. Not a few of these people are sincerely grateful for the means of grace to which they have now free access; it seems to fill their hearts with joy, when we tell them, that *they*, too, are invited to partake of the inestimable benefits, which our Savior has procured for us by dying upon the cross; and we are favored to witness many a striking illustration of the apostle's word: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. i. 27.

May 10th.—A poor Hottentot woman, in the last stage of consumption, expressed an earnest desire to be baptized. She told us, that, several years ago, she had attended the church at Groenekloof; but that she had subsequently removed to another part of the country, where she soon relapsed into her former indifference. During the first period of her stay here, she was extremely self-righteous, and seemed to have no sense of her sinfulness and guilt in the sight of God. I endeavored to convince her, that all men are by nature children of wrath, that *one* transgression of the law of God is sufficient to condemn us; and that it is wholly impossible for us to obtain salvation by our own efforts or exertions. At the same time, I directed her to the Lamb of God, which hath taken away the sins of the world, and entreated her, as a penitent sinner, to place her whole confidence in His merits and death. The Lord was pleased to bless my feeble efforts; she was led by the Spirit of God to reflect seriously upon her lost condition; she began to feel that her past life had been spent in the service of sin, and that her soul was in imminent peril. She then took her refuge to Him who came to seek and to save that which is lost; and at one of my last visits, she told me that she had obtained the assurance of pardon and peace. During the ceremony of baptism, she was so weak that she had to be supported while sitting up in her bed; but there was a sweet expression of peace in her countenance; and her gratitude to the Lord for being permitted to enjoy this privilege before her departure, was expressed with much fervor. On the following day, it pleased the Lord to release her from her sufferings, and to take her to Himself.

July 21st.—*Christian Windvogel*, a candidate for the Lord's Supper, departed this life. He had been baptized shortly after his arrival at the hospital, and was subsequently admitted a candidate for the Holy Communion. At the beginning of the year, he became so feeble, that he was unable to attend church, and was confined to his bed to the day of his death. He was calmly resigned to the Lord's will, and bore his sufferings without a murmur. He would often say, "This world has no more attractions for me; I heartily wish to be closely united with my Savior, and I pray Him to cleanse me from all my sins." Two days before his departure, he sent for me, saying that he wished to see me once more, while he was yet able to speak. I asked him if he felt assured of the forgiveness of his sins. He replied, "Yes, I feel that the Lord has pardoned me; and my only desire is, soon to be permitted to go to my Savior." While I was with him, several members of our flock assembled round his bed, with whom I sang a few verses, and then united in prayer. A few hours before his departure, I saw him once more. He was still perfectly conscious, but could only utter a few inarticulate sounds. His end was peace.

Extract of a Letter from Br. C. R. Koelbing.

Genadendal, Jan. 18th, 1853.

Dear Brother,

Another year has elapsed, and the war still continues, though we have every reason to hope that its termination is not far distant. Our Brethren at Shiloh are beginning to repair what has been destroyed, and hope, ere long, to be able to erect the most necessary buildings. Mamre has proved a failure in every respect; and unless we can obtain permission to gather a Fingoo congregation there, it will not be advisable to re-establish it. Whether there is any hope of obtaining this permission, our brethren in Shiloh will endeavor to ascertain from Mr. Calderwood, the present Civil Commissioner of Victoria, who is a warm friend of our Mission. But though the end of the war may be near, I have strong doubts as to the possibility of preventing any future outbreak. Whether the Kaffirs remain where they are, subjugated to British authority, or whether they are driven over the Kei, out of the land of their forefathers, both measures seem to contain the seeds of a future war, which will spring up in due time, unless these barbarous tribes are brought under the influence of Christianity. Towards the attainment of this object, exertions have been made by various societies, but hitherto with little success.

At Eaon, the season of trial seems to have produced a good

effect. At Genadendal, I am concerned to say, we have much cause to mourn over the lightmindedness of the young, and the indifference which is, alas! but too prevalent among the adults; though we should be ungrateful if we did not acknowledge, that many are found who love the Savior, and strive to follow His blessed example. The harvest proved generally a good one, and our people are well off. Of our other congregations, I do not venture to form or give any definite opinion; but, from what I hear, we have every reason to believe, that our brethren are not laboring in vain, though a new outpouring of the Spirit of God is much to be desired.

During the year past, there have been in our congregation 128 deaths and 108 births; 74 have been received or re-admitted; 28 have left Genadendal; and 27 have been struck out of our lists on account of absence for several years; making a total of 2925 members, being seven less than on January 1st, 1852. Of this number, 910 are communicants.

In a few months, br, and sr. Luttring will leave us to return to Europe, after a faithful service of 28 years in our congregations at Genadendal and Elim. They will take charge of eleven children who are going to Europe for education. Sr. Teutsch will join the party, which will probably sail in a Hamburg vessel returning from India.

From Br. D. W. Suhl.

Genadendal, Dec. 2d, 1852.

Dear Brother,

Among the various trials which our congregation has had to undergo in the course of the year, the sudden and unexpected departure of our dear br. Teutsch stands foremost. You were acquainted with him, both personally and as a correspondent; and you will fully agree with me, that the Brethren's Church has lost in him a faithful and devoted servant, our mission an excellent superintendent, and we, his surviving fellow-servants, a wise and affectionate father in the Lord. He was devoted with heart and soul to the Missionary service, for which he had received the unction from the Holy One. This was clearly manifest, not only in his public ministrations in the Lord's house, when his simple, hearty manner affected every one of his hearers, but also in his whole walk and conversation. It is my wish and prayer, that I may be found as faithful in the use of my one talent as our late brother was in the use of the five which he had received. His loss was deeply felt by the congregation which he had so faithfully served, and by which he

was greatly beloved and revered. After every meeting, from the day of his departure to that of his burial, part of the congregation assembled before the room where his corpse lay, singing verses treating of the happiness of the saints in glory. The funeral was numerously attended; about 70 of our white neighbors were present. A man, who, four years ago, had been excluded on account of his refractory conduct, but had, subsequently, been re-admitted, said to me, while tears almost choked his voice: "Yes, it is true, what Mynheer said last night, for I was disobedient, and have often grieved my dear old father Teutsch; but I am thankful that he forgave me. I was with him before the last Holy Communion, and on my requesting him to remember me in his prayers, he answered in an emphatic tone of voice: "Yes, I will do so;" of which I am very glad, for he always gave me much good advice."

Aug. 13th.—About 500 communicants partook of the Lord's Supper; the previous declarations of most of them were edifying to us. One of them said: "I sigh day and night to my Savior. Twice I was almost in the hands of the Kaffirs, but the Lord always saved me. I cannot, therefore, but be thankful to Him, for I see that He does not despise a poor sinner." Another said: "Jesus saved me from the slavery of sin by His sufferings and death, and He has also delivered me from the bondage of men; otherwise, I should not have been able to hear His Word; for my master would never allow me to go to church, and used to tell me, that it would be time enough to be converted on my death-bed. I would also exhort my former comrades to thank the Lord; for, since December 1st, 1838, (the day of emancipation), every one must render an account of himself."

The missionary-festival was celebrated on August 22d, in a very lively and edifying manner. In connection with it, I would only briefly allude to the impressive evening-discourse, delivered by our national assistant, *Ezekiel Pfeiffer*, on the words of Jesus concerning Mary: "She hath done what she could." He exhorted his countrymen not to place any faith in such as would persuade them, that it was unnecessary to give money for the extension of Christ's Kingdom. They ought to love the Lord for the sake of His love unto death, and willingly exert themselves for Him. Those who had joined the missionary society when it was first established, but had afterwards withdrawn, he exhorted to rejoin it. He did not say so to please the teachers, or because he had been favored with the privilege of addressing the meeting, but from the conviction of his own heart; for, as they had heard to-day, the heathen were needy, hungry and thirsty, poor and naked, and whosoever, being able to assist them, did not do so, did not love the Lord, and would therefore hear the awful words: "Depart from me, ye cursed,

into everlasting fire, prepared for the devil and his angels." If, however, they gave according to their means, from love to Christ, they would receive a new measure of blessing. He added, that our congregation evidently stood in need of a new awakening.

The examination of the boys' day-school was well conducted by Charles Uys and our elder students, though it took place for the first time without the assistance of br. Kuehn, the superintendent of the day-school. The other students also, I am thankful to be able to state, give good hope. *John Zwelibanzi* set out to-day for Clarkson, where he is appointed to serve as catechist among the heathen Fingoes in the neighborhood. The school-masters, Charles Jonas, at Enon, and Michael Baalie, at Elim, continue to hold discourses, and Joseph Hardenberg, at Goedverwacht, is not only diligent in teaching, so that 14 of his 50 scholars have learnt to read fluently, but also in giving Bible-lessons to the congregation, whilst his young and able helpmate has established a Sunday-school. The congregation at Goedverwacht numbers about 20 baptized members, and 50 candidates for baptism.

The spiritual state of our congregation is at present much more satisfactory than it was a year ago, when the bottle-store in the neighborhood was exercising its baneful influence far and wide. At the last general speaking, in September, which was attended by 1200 to 1300 souls, a pleasing harmony appeared to prevail among the married people, and we were thankful to learn that family-worship is much more general than was formerly the case. We were likewise gratified to find, that nearly all the single brethren and youths who attended, were able to read; the single sisters also made a favorable impression upon us. Many of them evinced a deep feeling of grief at seeing some members of their choir relapse into their former sinful practices. One of them said: "That is the consequence of *their* pride and lightmindedness; and *we* are also to blame, not having been faithful enough in praying for them." A married member of our congregation declared, "Wherever I go or stand, I am with my dear Savior; for I know that I must derive from Him all that I need for my immortal soul, and I love Him, because He gave Himself for me. I pray to Him daily with my dear wife, and tell her that we must continually kneel together at our Savior's feet.

But, while noting down these declarations of an edifying nature, such as we are frequently permitted to hear to our encouragement from the more matured members of our congregation, I am thankful to be able to state, that, in the course of the past year, not a few have been awakened to a sense of their guilt, and have sought and found pardon. I must, however, not omit the case of the blind and aged widow Sophia. On the sudden departure of her step-

daughter last year, she had been obliged to seek refuge at her niece's, a person of bad character, by whom she was much neglected. Yet, Sophia suffered patiently, and was meekly resigned to the Lord's will, waiting till His own time of deliverance should come: nor did she hope in vain. For the last four or five months of her life she was permitted to enjoy a peaceful Sabbath. The Lord put it into the heart of our chapel-servant, Anna Mary, to care for her. Having obtained the consent of her old husband, a poor shepherd, she received her into her own small cottage, and nursed her to her end in the most charitable manner—her food being provided from the poor-box, and the washing of her linen by another pious widow. After the happy departure of the sufferer, a fortnight ago, Anna Mary said to me, "I thank our Savior that He made me willing to receive and nurse her; for when, at times, it would seem to be too heavy a burden for me, I was thereby the more driven to Him in prayer for renewed strength and love."

December 3d.

Having adverted to December 1st, I cannot pass over in silence the great event, which, by the bodily emancipation of the slaves, has proved the blessed means of bringing so many bondmen of Satan into the liberty of the children of God. The consciousness of this glorious result will be the principal earthly reward of those generous and noble-minded men of England, whose instrumentality the Lord employed for the attainment of this object. Last night, while I was conversing with a respectable mother of a family, she began to tell me, without being prompted by any remark on my part, that she had celebrated the previous day with fervent prayer and thanksgiving to the Lord for her emancipation. She said, that, in the days of slavery, she had always envied the Hottentots of Genadendal, who were allowed to spend the Sundays and festivals with the congregation—a privilege which she had ardently, but vainly, longed for, till that ever-memorable day arrived.

As regards sr. Suhl and myself, it has pleased the Lord to visit us with a severe affliction. On September 30th we had, for the fourth time, the sorrow of being disappointed in our hopes of becoming parents to a living child. But it is the Lord; may He do with us as seemeth Him good."

From Br. C. F. Franke.

Dear Brother:—

Grønekloof, July 28th, 1852.

On Sunday last, we had the joy to see our friend, the Rhenish Missionary, Hahn, from Berseba, arrive here with his whole family. He remained three days with us, gave us a most interesting report

of his sphere of labor, and likewise addressed the congregation. Having been employed formerly at Gnadenfeld, and his wife having been a member of our Society at Elberfeld, they are quite united in spirit with the Brethren's Church. They are now about to return to Elberfeld, their home. Should they travel by way of England, I intend to give them a letter of introduction to you. They will be able to tell you a good deal about our Mission. This dear fellow-servant, who is of a very practical turn, having with his own hands erected churches, schools, and dwelling-houses at the places where he was stationed, has rendered us likewise many a kind service, and will most likely return to Groenekloof once more before his departure, to assist me in the construction of our house-oven.

All the brethren and sisters are well. Having suffered for more than two months from a sore leg, I am now, through the Lord's mercy, restored again; a privilege which calls forth my grateful praises, for an invalid Missionary is a miserable creature.

December 1st, 1852.

We had lately a fortnight's visit from the Rev. Dr. Camilleri, minister of the English Church at Capetown, who came hither, accompanied by his lady, in order to visit the scattered members of his flock, residing in this neighborhood, and to hold divine service with them. He has been lately appointed by the Bishop to act as missionary among them. There are only the two families of the Messrs. Duckett (at Klaberfalg; see La Trobe's journal, p. 345.) belonging to the Episcopal Church, and these Dr. C. visited on their farms. On Sunday, the 21st of November, we held our usual service in Dutch, at 9 o'clock in the morning, after which the reverend gentleman conducted a service according to the ritual of the Church of England and in the English language, afterwards preaching a sermon on the text Gal. vi. 18. About 40 persons, colonists, with their families, who could understand English attended. Being unacquainted with our constitution, history and doctrine, Dr. C. was pleased to find some books in our small library which supplied him with the required information, such as "Holme's History of the Protestant Church of the United Brethren," "Historical Sketches of the Missions," "Spangenberg's Exposition," and others. The first Sunday, he was present at the marriage of a young Hottentot couple; and, the following day, accompanied some of our Brethren and Sisters to the wedding-feast, consisting of tea and coffee, as is usual among our people here, and to which the Missionaries generally are invited. He diligently attended all our meetings on Sunday, and through the week, though he understood but very little Dutch. They were guests at our table, and expressed themselves satisfied with our plain, simple fare. Indeed, they seemed to feel quite at home among us, assuring us at parting,

how much pleased they had been with their visit, which they would hold in lasting remembrance. I should have mentioned before, that, at the English service, the 100th Psalm was sung, our Hottentot teacher, *David Lakey*, presiding at the organ, and myself acting as precentor. While the above named parties were here, we had the pleasure of seeing the two Rhemish Missionaries, Hahn and Kleinschmidt, with their families, who were returning from the Damara country, and had been nearly five months on the road with their waggons and oxen. You may easily conceive that they were thoroughly tired of their wanderings through the desert. The rest after the fatigues of the journey was very grateful to them and their nine children. Both these brethren edified our congregation with addresses. Mr. Kleinschmidt preached on Sunday from John x. 3, and Mr. Hahn addressed the congregation in the evening at a missionary-meeting, in which he gave some account of the life of *John Africaner*, who had formerly committed many robberies and murders among the Damaras, but who was afterwards converted to the faith of Christ, and became a witness for the truth.

The general health in our congregations is at present, much improved, the measles having ceased about the end of October. Twenty-one children died of this disorder. One family has been almost entirely broken up by the epidemic; of eight children only two survived. One would have thought, that the parents would have been inconsolable at such a loss; this, however, was by no means the case, Their language was that of holy Job—"the Lord gave them, the Lord has also taken them away." I do not mean to say, that, with this submission to the will of the Lord, there was mixed up none of that indifference or dullness of feeling which is too often observable among the colored people. Among the cases of mortality referred to, one deserves to be particularly noticed, viz., that of a little girl about ten years old, who had been a diligent attendant on our day-school. When her little sister, whom she dearly loved, had died of the measles, this little girl said to her parents, "I shall soon follow her, for I do not desire to remain any longer with you here on earth, but wish to be with my Savior and my sister in heaven." This statement grieved the parents, and they endeavored to reason it away. The little girl, however, continued to say, that she no longer felt at home in this world, and knew for certain, that the Savior would soon answer her prayers by allowing her to enter into His rest, and *that* very soon, because she hoped to celebrate the Children's Festival in His presence. She recovered from the measles, but it was very evident that she had fallen into a decline. When the 17th of October arrived, the day on which the children's festival was held, and which we celebrated this time as a day of thanksgiving for those

who had recovered from the measles, she was very uneasy, because the Savior had not called her home, and implored Him with all her heart to come and take her to Himself. I visited her a few days before her end, and found her father standing near her bed. With weeping eyes he said, "I am very much cast down this day, and have shed many tears, not only because the child wishes to leave us, however trying it is to me to part year after year with one or other of my children, but also on account of the words she has repeatedly addressed to us, exhorting us to cleave to the Savior as long as we live. Words like these deeply affect me, and make me sorrowful; for I now feel my great sinfulness, and am ashamed to hear such exhortations from a little child. And withal, she is so happy herself, and says, "I cannot I will not, stay with you, I go to the Savior, there I shall be safe for ever." A very sweet feeling of peace was perceptible around her death-bed; and it was very easily to be seen how busy the Spirit of God had been in her tender heart, revealing to her the Lord Jesus Christ as the Friend and Savior of children. I asked her if she knew what the Savior had done for her, to which she replied, "Yes, I do know it, and therefore I desire to go to Him." Two days after, on the 28th of October, she gently felt asleep in Jesus.

WEST INDIES.

THE friends of negro education will be gratified to learn, from the letters of the brn. Buchner and Heath, that the building recently erected at *Fairfield*, in *Jamaica*, for the use of the enlarged Training-school, and for which the institution is indebted to the liberality of the Trustees of the "Taylor-Fund," was opened on the 17th of March with the customary solemnities, and that the school, with its increased complement of 24 boarders, is already in active and regular operation. The contrast drawn by br. Heath, between the humble origin and early struggles of this institution, and the state of comparative prosperity to which it has now attained, will be interesting to all who have watched its progress for the past eleven years. Among the additional country-schools which it is proposed to establish, is one at a place called *Aberdeen*, a settlement of Maroons, in the mountains, 15 miles north of New Eden, where religious instruction and education are almost equally unknown. It appears likely to prove an important sphere of spiritual usefulness.

From the smaller islands, the reports are, on the whole, satisfactory. In *St. Kitts* and *Barbadoes*, the work of education appears to be making progress; in *Tobago*, in a still more striking manner, — thanks, in a great measure, to the zeal and activity employed in seeking out the children of poor ignorant parents, and inducing them to attend school. The appointment of br. and sr. Edghill to the re-occupation of Clifton-hill, in *Barbadoes*, is a token for good to the Mission. The letter of br. Kieck contains some pleasing notices of the Mission in *St. Thomas*.

JAMAICA.

From Br. J. H. Buchner.

Fairfield, March 4th.

Dear Brother,

Br. E. Reinke is about to open a school at Aberdeen, about 15 miles from New Eden, among the Maroons, a totally neglected district, though there are many settlers there. It will be a 20l. school. We ought to have a superior teacher there, an able and trustworthy man; and if we could find and secure the service of such an individual, I wish you would allow us to spend even something more upon this school; for there is no place that I know of, that stands more in need of our labors; and the people have come again and again, begging us to do something for them and their children.

The zeal and perseverance with which our esteemed benefactor, the Treasurer of the London Association, and other kind friends of our Missions in England, have supported us in this department of our labors, are most gratefully appreciated by us. The opening of 28 additional schools, within the space of two years, is, indeed, an extraordinary event in the annals of our Mission in Jamaica. There is yet room for the establishment of a few more; but then our attention must be mainly directed to the maintaining and perfecting of those in operation.

There is at present a Committee of the House of Assembly appointed, for the purpose of discussing a bill on the subject of education. The members of this committee appear to be in good earnest. I was summoned by them, to be examined on this subject; but they contented themselves with receiving a report of our schools, our plans, and the results of our experience, which I have forwarded to them to-day. Our labors will thus be brought more prominently before the Government and the public; and I am thankful to say, that they appear to be regarded in a favorable light.

March 23d.

In my last letter, I mentioned that our new Normal school-house had been completed. It was on May 20th, last year, that we laid the foundation-stone, and, within eight months, all the timber and

boards requisite were ~~sawn~~ and hewn into their present shape. This may appear a trifling matter, but it must be borne in mind, that we have to encounter many difficulties unknown in England. Without any accident or loss, the building has been completed according to the plan forwarded to you; and for the purpose for which it is designed, it is certainly all we could desire.

We were glad that we had postponed the opening of the institution to the 17th, for on Friday, March 11th, we had the unexpected pleasure of seeing br. Th. Sonderman arrive, in company with br. and sr. Lind. They had landed at Kingston on the 8th. At the same time, we heard of the arrival of br. and sr. Seiler, who were also able to join us on the 15th. Fairfield was very lively on that day; no fewer than 15 brethren and nine sisters, with 11 children, were here assembled, for whom we had to find lodgings. The same day, the new scholars arrived, one from each of our 13 congregations, with the exception of one, who, not having quite recovered from the measles, could not come before the following week. March 16th, we had our General Conference. Br. Geisler preached in the morning, and br. Reinke addressed the congregation in the evening. March 17th, a large company had assembled by ten o'clock, including many members of our neighboring negro flocks. All appeared to take the liveliest interest in the opening of the institution. Several ministers of other denominations were likewise present. The senior class of our scholars opened the service by chanting the "Te Deum;" after which, I addressed the meeting, reviewing the history of the Normal school up to the present time, stating our plans, and expressing our hopes for the future. We recounted, with gratitude to the Lord, the blessings which have hitherto attended our labors in this department, there being, at present, no fewer than 16 young men engaged in the service of our schools, who have received their education in our Normal Institution, and we called upon the congregation to support us with their prayers. Hereupon, the Rev. Mr. Robb, a Presbyterian minister, addressed the meeting, and endeavored to impress the scholars and all present with the importance of a good education. The Normal scholars performed several musical pieces under br. Klesel's direction; they also sang several hymns, in four parts, and acquitted themselves very creditably. The service in the church being closed, we repaired to the new school-house, where we united in imploring the Lord's blessing upon the institution. The meeting was closed by the scholars singing the Doxology: "The grace of our Lord Jesus Christ be with us all. Amen."

I inclose you the school plan, together with the rules and regulations which we have adopted. You will perceive, that biblical studies occupy a prominent place; to these are added reading and writing, which, for the present, still require much practice; geography, history, grammar, spelling and parsing, orthography, com-

position, and singing; some of the senior class will also be taught to play on the piano-forte. From the rules and regulations, you will perceive, that we intend to enforce the strictest order and regularity. The scholars will never be left without superintendence: their manners and habits will be closely watched and corrected. Cleanliness and diligence will be strongly urged upon them; and, altogether, their training will be attended to with the same care as their instruction. It will be our constant endeavor to infuse into them a spirit of self-respect, energy, and perseverance. In the hours appointed for recreation, they will likewise be instructed in gymnastic exercises, in which they take great pleasure, and some of them display considerable skill. The institution consists of 24 scholars, among whom there are two boarders.

From Br. G. Heath..

New Bethlehem, March 23d, 1853..

Dear Brother:

Last Thursday was an interesting day, being devoted to the consecration of the new Normal-school building at Fairfield. It is a good-looking and commodious house, plain, neat, and solid. It forms a very handsome addition to the Fairfield premises, and is a most useful and much needed one. Its dedication day was a day of hope as well as a day of harvest. Those of the brethren present, who could look back some fourteen years, to the time when br. Zorn, aided by br. Blandford, commenced teaching two negro youths, and training them for future usefulness in the mission, and who, a few years later, (in 1842,) saw the first half-dozen boys in a little room by the cellar, pursuing their studies under br. Holland, could not but regard this auspicious day as truly a day of harvest. As we sat in the crowded chapel, and saw 24 boys march up to the gallery, and heard the senior class sing several anthems and chant the "Te Deum," which they performed very creditably, some of them appearing enthusiastic in their parts, when we then cast our eyes over the whole mission, and saw several faithful and intelligent young men, laboring successfully in their schools, and when we extended our view still further, beheld A. W. Clark and others still maintaining their arduous position in Western Africa, amid various trials and hardships—when we thus contrasted the past with the present, we could not but rejoice and bless the Lord that this day was a day of reaping as well as of bright hope. Could our dear br. Zorn, from his earthly resting-place, or from his beatific rest above, behold the scene of his former labors, and this particular department, what an interesting change he would witness in both! The Lord's name be praised! May His great wisdom

to the brn: Kiesel and Sonderman, who have been appointed teachers in this institution, and His guiding spirit to br. Buchner! And may it prove a blessed nursery of native teachers and assistants, who may humbly follow Jesus, and delight in His service!

ANTIGUA.

From Br. B. Ellis.

Gracehill, Nov. 10, 1852.

Dear Brother:

It will soon be 100 years, since our brethren first preached the Gospel in Antigua. Since that time, the means of grace have multiplied exceedingly, both by the instrumentality of our Church, and also by that of other denominations; yet still I find, that there are, even here, some who deserve little other than the name of heathen, and that, in the midst of great light, many are sitting in gross darkness.

I was surprised to find that Obeahism is more prevalent here, and the belief in it more deeply rooted in the minds of the people, than either in Barbadoes, or in the more enlightened part of Tobago.

In the midst of much that is discouraging and perplexing, there is, however, thanks to the loving kindness of our blessed Saviour, more, far more, to strengthen and cheer us. The increased attendance and attention at the public means of grace are very gratifying; nor is it less pleasing, to observe the earnest desire on the part of many, who have been excluded, to return to the fold, and to be restored to their former privileges. I was visited lately by a young woman, who had been excluded about two years for immorality. She said she wished to speak to me; I invited her to sit down; her eyes immediately filled with tears, and before she could utter a word, they rolled down her cheeks. She then told me, that her heart was too full to speak about her case now, but, "ever since my exclusion," she said, "I have felt as if I had no friend; I have enjoyed neither health of body nor peace of mind, and my daily and nightly prayer is, that my sins may be forgiven, and that I may be taken back to my Church."

The devoted attachment of many to the Church, in which they have learnt to know the Lord, is proved by the distance which they travel, and is further evidenced by the expressions of which they make use. An aged communicant sister said at her speaking, that she had resolved, "so long as the breath is in the body, and the legs can walk, I will not leave Gracehill, for it was in the old church here that I found Christ. It was here, under the lash of old Mr. Newby's tongue, that I found I had a soul, and that I should live again after death, and through his preaching I found Jesus to be my Saviour."

The zeal with which many kept up their subscriptions to the Missionary Association during the past half-year, which was a very trying season to them on account of the drought, was, indeed, cheering, as evidencing a desire to be instrumental in affording to others an opportunity of becoming acquainted with those saving truths, which have been found precious to their own souls.

Our Sunday schools afford us much pleasure. My dear wife takes the superintendence of the adult females, who are instructed in the church; our school teacher acts as superintendent of the juvenile department, which is in the school-house. The number of scholars has increased; in fact, our juvenile school cannot be carried on properly for want of room. Yet, even in this pleasant department of our labors, we are reminded of the imperfection of everything earthly. We have had to mourn over the sin of some of our most promising scholars, and one or two of the teachers have, during the year, left our ranks and returned to the broad worldly way. We are greatly in want of a few efficient Sunday-school teachers.

January, 1853.

We thought much of our esteemed friend, D. Brice, Esq., when we saw the Missionary map, so kindly sent out by him. Br. Westerby delivered a very interesting lecture upon it the other evening, at which about 500 persons were present, the adults paying sixpence and the children threepence for admission.

BARBADOES.

From Br. J. G. Zippel.

Mount Tabor, Jan. 31, 1853.

Dear Brother :

While you are engaged at home in gathering the materials for the tent and the curtains, we, on our part, who are abroad, cry aloud and spare not, saying: "This is the way, walk ye in it." Multitudes pass on, heedless of our call; but now and then we perceive here a little and there a little success attendant on our labors. No doubt we should see much more, were it not that the kingdom of God does not come with observation.

The juvenile department of our sphere of labor is a subject which calls loudly for praise and thanksgiving. The legislative grant has enabled us to reduce the school fees at all our stations; to repair and improve the fittings; to obtain a suitable supply of books and maps, and to raise the salaries of the teachers. These improvements, and, more especially, the reduction of the school fees, has doubled the attendance at the day schools. It has become necessary, in consequence, to think of enlarging the school-houses at Sharon and Bridgetown; and most likely a similar enlargement

TOBAGO.

have to take place at Clifton Hill, as soon as that station is supplied with a resident missionary. To such purposes, however, the grant in question is not to be applied. We must, therefore, endeavor to accomplish this desirable object in the best way we can.

An experience of 27 years has convinced me, that, if there is a nation on earth, which requires education more than another, it is that of the negroes. Powerful as the effects of the preaching of the Gospel are, I have often put the question to myself: are they sufficient to prevent them from relapsing into a state of barbarism, if left to themselves? A good religious education may not always prevent a person from becoming wicked; but history and daily experience sufficiently prove, that civilization will prevent tribes and nations from returning to the habits of savage life. A striking illustration of this may be witnessed, more or less, in every town in the West Indies, where white and colored people are living in constant intercourse with each other. The latter, if well educated, approve themselves as genteel, respectable, and sensible as any of the children of Japhet. The present generation is still a mixture, consisting of such as have been born and brought up in slavery; and the education of the rising generation has been most lamentably neglected. Ignorant parents cannot be expected to appreciate the blessings of education. Hence, numbers of children have been seen on every estate, loitering about, mis-spending their time, and growing up in ignorance and vice. The full benefit of the education-grant will not be realized in the present generation, but we may confidently hope to see it developed in the next.

TOBAGO.

From Br. E. Cooney.

Montgomery, Feb. 7, 1858.

Dear Brother:

Ever since I came hither, I have made it a point to go through the land periodically, for the purpose of seeking out the children and pressing them to go to the school; and my exertions have been attended with considerable success. I have no doubt but a good number more will come to us yet; and I would humbly suggest to my brethren elsewhere, the adoption of this plan. I took the hint from the Ragged-school system in Dublin. I am sure that, at Orange Hill, by following this method, a fine school might soon be established.

When I visit a house, and the people do not belong to us, I ask them if they have any children that are able to go to school, and that do not yet attend one. If so, I then request that they may be sent to Montgomery. If the parents are living in sin, I find I must treat them with great caution, making no mention of school

fees. As soon as I secure the attendance of the children, and perceive that they like to come, and that the parents are beginning to recognize the duty and advantage, I lay before them the other duty of paying for the child's instruction.

February, 1853.

I have now for a considerable time been using Watts' Hymns for Children; and some 150 of our scholars are able to repeat any of the hymns in the collection published by the Tract Society. Strike the key-note, i. e., mention the beginning of any one verse, and they are able to go on. In this respect, they have very retentive memories; but soon, if not kept in exercise, they forget what they have learnt. Often have I heard these children entertaining one another by repeating these hymns. When running for water in the morning or in the evening, with the tub balanced on their heads, they are frequently heard repeating some of Watts' Hymns. I wish I had another collection of simple, Christian hymns, to teach them, but they must be very simple, both as regards ideas and words. People in England have little notion, how the simplest words that are familiar to us at home, are unintelligible here. I have also taught them Watts' First and Second Catechisms, and it would give you no small pleasure to hear how readily they can answer the questions in both. I should take it very kind of any Christian friend, if he should feel disposed to send me a few copies, by post, of any simple work on Geography, Bible-history, English History, Universal History, Lessons on objects, Arithmetic, &c. Books suited for infant-schools are such as would be useful here. It seems a pity to wait a whole year for supplies, as we are now obliged to do; for what are we to do in the meantime? While we are musing, the fire burns. This island is different from the other West Indian isles; there is no shop for books here, so that we must either supply ourselves or do without. We have now 497 names on the attendance-book.

The other day I inquired of one of our people if he ever asked his little girl to read to him out of the New Testament. He replied, "No, I am afraid she might read it in a light way; whenever I wish her to hear it, I take it and read it myself."

Yesterday I was in the house, and my little girl and boy had not long returned from school. I overheard them talking about what they had learnt. *Caroline*—"Well, James, what was your lesson to-day?" *James*—"A B C D E F G. What was your lesson?" *Caroline*—

"I lay my sins on Jesus,
The spotless Lamb of God."

I recognised this as being the beginning of a hymn, which the children were learning to repeat to me on the coming Wednesday. Thus the truth is sown: may it produce fruit to the glory of God!

DANISH ISLANDS.

From Br. A. H. Ziöck.

New Herrnhut, April 14, 1853.

Dear Brother:

We have now been laboring for nearly three years in this congregation, to which a peculiar interest attaches, from the fact of its being the oldest in our mission field. Within the last year, the number of its members has considerably diminished, which is mainly attributable to the frequent changes of missionaries which have taken place of late. When the negro is once acquainted with his minister, he becomes attached to him to such a degree, that a new minister finds it difficult to gain his affections. Thanks be to the Lord, He has not left us destitute. He has heard our prayers and blessed our efforts. When we first entered upon this sphere of labor, I often went to church with a heavy heart, knowing that I should have to preach to nearly empty benches. Now, however, we cannot complain of an empty church; the attendance being very cheering. On Easter-morning, we had so many people, that I had much difficulty in making my way through the midst of them to the pulpit. This large congregation followed me in the best order to the burial-ground. I cannot describe my feelings on that festive morning, when I stood on the platform, the sun rising in the east, and before me the white tombs inclosing the remains of so many faithful and devoted servants of the Lord, who closed their career in winning souls for Him; and on both sides of the burial-ground stood the congregation, celebrating the joyful festival of our blessed Saviour's resurrection. During the week before Easter, we had finished the belfry, and on Easter-morning, the new bell was sounded for the first time,

Last year I had the pleasure of baptizing 44 adult heathen, some of whom were old Africans, and the others born here, but, by the carelessness of their mothers, they had been left to grow up in a state of heathenism. The average attendance of our Sunday scholars during the past year was 112. The number would, doubtless, be much greater, were not so many of our young people obliged to tend the cattle, and thus prevented from frequenting the house of God, and going to the Sunday school.

MOSQUITO COAST.

(From the Missions-Blatt.)

The following letter from br. Pfeiffer, dated October 25th, contains the latest intelligence which has reached us from the Mosquito Coast:

"Pearl Key Lagoon, the largest village of the Indians, is, properly speaking, only twenty miles from Bluefields; but the voyage

through the creek is ten miles longer, and attended with much difficulty. In order to reach the Lagoon, it is necessary to traverse an extent of land, which lies very low, and is frequently under water. The distance from the Lagoon to English Bank is about six miles by water. It would be easier and more expeditious to proceed thither by sea, but it would frequently be hazardous on account of the storms. We have already selected an eligible and salubrious spot, close to the Lagoon, and at a sufficient distance from the marshes, where we propose to form a settlement. The English consul approves of our plan, and will gladly assist us towards obtaining a small piece of land for the purpose.

At Christmas, before daybreak, a considerable number of people had assembled here at Bluefields, to attend our early meeting, at which we read the history of our Saviour's birth; and, after a short address, united in prayer. One of the audience said, at the close of the service, "That meeting was blessed to my soul;" and another was heard to exclaim, "O, that we could well remember all that we have just heard!" No sooner had we commenced the solemn celebration of these festive days, than the children of this world set up a most riotous dance, in which our people were urgently invited by them to join. The public preaching was numerously attended, nor were we disturbed by any scenes of riot from without; but scarcely had the congregation dispersed, when a fearful tumult again broke out, which was rendered still more alarming by the constant firing of guns. Similar scenes were enacted on New-Year's Eve.

On February 13th, I again visited Pearl Key Lagoon, where I married the second couple. Thomas Fox, the husband, had fetched me for the purpose, and also brought me back. He seems to be sincerely seeking the Lord. Several others, also, expressed an earnest desire to hear the Gospel, and promised their assistance, in case we should build a church amongst them.

The old decayed house at Bluefields, in which we have hitherto assembled for divine service, being decidedly unsafe, from its dilapidated condition, we deemed it advisable to commence, without delay, the erection of a new church. It was, however, very difficult to secure the services of only eight or ten men, who demanded three-shillings a day for their labor. I accompanied them to the forest, in order to encourage them. The wood is conveyed by water on long flat boats, which are called 'pitpan;' and the old queen honored us with the loan of her's. In a few weeks, we succeeded in procuring the requisite materials for building.

On June 21st, we held a solemn meeting, during which we fixed in the ground the first beam of the first church on the Mosquito Coast. The king and the English consul were both present on the occasion. After singing a few verses, I delivered an address, in which I endeavored to explain the object of our missionary labors.

We then united in singing that beautiful verse—

Behold, at thy commanding word,
We stretch the curtain and the cord :
O rend the heavens and come down,
And make each rebel heart thine own.

Hereupon, the king having performed the ceremony, we all knelt down, and besought the Lord, in fervent prayer, to vouchsafe His blessing to our undertaking, and to enable us to erect a house to the honor of His holy name. Our solemn meeting, which will not be easily forgotten by those present, was closed by the singing of a few suitable verses. The spot on which we are building our place of worship had originally been set apart for an English church, which, however, was never erected, and has been made over to us by the king and consul, together with four church windows. The locality is, in every respect, eligible, being almost in the centre of Bluefields, and will be much more convenient for all who attend our place of worship than the house which we have hitherto occupied at the remotest extremity of the town. Two sides of the building have already been raised, though we have been disappointed by the carpenters whom we had engaged. The church is 60 feet in length, and 27 feet in width; and the side-walls, which are constructed with hard wood, are 14 feet high. The roof will be covered with shingles.

The Passion-week and Easter were periods of rich blessing. The services were frequently so numerously attended, that we were afraid the floor of the old house might give way under our feet.

While assisting in extinguishing a fire which broke out some time ago in our neighborhood, and which threatened to destroy our house, I had the misfortune to injure my right hand, which has caused me much pain ever since. As soon as the violent pain had somewhat abated, I was obliged to use my hand again, as we could not muster a sufficient number of workmen, and this brought on a new inflammation. I had several sleepless nights, and months elapsed before it was cured. Even now, while writing these lines, I am suffering such pain that I can scarcely hold my pen.

SURINAM.

From Br. H. R. Wulfschlaegel.

Paramaribo, Feb. 2d, 1853.

Dear Brother,

Thursday, January 13th, was the day of the dedication of our new church at Annazorg. It was, indeed, cheering to see early in the morning numbers of negroes clad in white, crowding all the paths leading from the different estates to Annazorg. Some of us had gone there a few days previously to adorn the church. At

nine o'clock, the service commenced. After the dedication-prayer, I preached from the text "Come unto me all ye that labor and are heavy laden, and I will give you rest." We had a crowded attendance; some 900 negroes being in the church, and 500 perhaps outside. In the afternoon, 18 adults were admitted to the Church of Christ by baptism. It was a day of blessing and rejoicing. Most of the negroes had a holiday, and were able to attend. No fewer than twenty-one estates, some of which are at a considerable distance, will be connected with the new establishment. The negroes seemed heartily to rejoice. It is a pity, that we have no prospect of establishing a school for that populous neighborhood. We proposed assembling the children for instruction three times a week, two hours at a time; but as even the little children can be made useful, especially on the cotton estates, we doubt whether we shall succeed. Negro education is, alas! at a low ebb here. There are several schools in town for the children of free people, from which, however, religion is entirely excluded, as they are frequented by children of all denominations, even of Jews.

REPORT OF VISITS TO THE PLANTATIONS.

(From the *Missions-Blatt*.)

The activity of our missionaries, in Surinam, is of a two-fold character. While some of them are engaged in preaching the Gospel at regular stations, others are continually traveling through the colony, for the purpose of instructing the negroes on the different estates, which the proprietors allow them to visit. The number of plantations on the rivers Commewyne and Cottica, visited from Charlottenburg, together with those which lie on the Para and the Surinam, visited from Paramaribo, exceeds one hundred; and, on these plantations, about 10,000 negroes are under the spiritual care of our missionaries. Of this latter department of missionary activity, some interesting particulars will be found in br. Elias Bau's account of his labors among the negroes on the Para and Surinam:

"The plantation Rac-a-Rac, on the Surinam, was visited for the first time by our brethren, in October, 1850. The negroes received the Gospel with joy; and when the Missionary repeated his visit in February, 1851, he found that his preaching had not been in vain. The negroes had removed all objects of idolatrous worship from their temple in the forest, and the path leading to it was quite overgrown with grass; thus affording the best proof, that it had not been frequented. The priestess of the plantation had died during the interval. The Missionary wished to inspect the temple himself, but was unable to reach it, on account of the marshy ground

by which it is surrounded. The negroes, however, assured him, that, since the church had come to them, they had nothing more to do with their former worship. In April and May, the plantation was again visited, and, subsequently, also in July.

Of this last visit, br. Bau writes as follows :

"At my last visit, I had explained to the negroes the parable of the Great Supper; and I was gratified to find that they had remembered it well, and had applied to themselves the instruction it contains. During my stay in the village, I had the best opportunity of convincing myself, that the worship of idols had been totally abolished. The former driver of the plantation, Trenki, who had complained at my last call that his wife still kept her idols, had compelled her to part with them. He was quite overjoyed on my telling him that he was admitted into the class of candidates for holy baptism. His son, who is now the head-driver, is a very zealous man, and conducted me to all the dwellings of the negroes on the plantation, who showed me the whole of their contents, being extremely anxious to convince me that they had put away the works of Satan. In one house alone I discovered some remains of heathenish practices, which I immediately directed to be removed. I overheard a negro woman say, 'Since the church has come to us, everything is changed; I used formerly to dance till the magic wind came, but that is all over now.' In reply to a few words which I addressed to her, she said, 'God has touched my heart with His hand. Now I know that He really exists; I have nothing more to do with the old things.'

"August 23d.—We have every reason to believe that many of these negroes have passed from death unto life. In the afternoon, three persons were baptized, the first fruits of this plantation. When the hearts have been prepared by the Spirit of God, the preaching of the Cross does not return void. Though the candidates for baptism had not enjoyed much instruction, their knowledge was very satisfactory, considering their peculiar circumstances; and as they appeared extremely desirous of being baptized, we could not 'forbid water.' During the performance of the sacred rite, they evinced a spirit of deep devotion, and seemed highly to appreciate the blessing conferred upon them. Shortly after, we visited them in their dwellings, where we found them as happy and grateful as children who have received Christmas presents. We met everywhere with a hearty welcome; and they all agreed in declaring, 'The word of God has touched our hearts; the Saviour owns us as brethren; we will give ourselves up to Him, that He may place us at His right hand.' Many of them displayed a deep insight into their natural depravity. I exhorted them all once more to seek the Lord seriously, and with all their hearts. An aged negro said to me, in a confidential tone of voice, 'Teacher, here you have nothing to fear, for the whole plantation belongs to you. We are all for the

Lord Jesus, even though many have not yet given in their names.' As we were going away, a negro woman, whom we had not visited, came running after us, and was quite overjoyed on seeing us turn round to speak to her. Her past life had been spent in the service of sin; but she seemed sincerely penitent, and repeatedly expressed the earnest wish, to be cleansed from her sins by the washing of regeneration, and renewing of the Holy Ghost.

"On the plantation of Groot Chatillon, the gospel was preached for the first time on April 14th, 1851. I derived much encouragement from the text appointed for that day: 'The Lord forgetteth not the cry of the humble,' Psalms ix. 12, and was permitted to experience the truth of this blessed assurance. For a considerable time the slaves of this plantation had requested that a teacher might visit them. This desire was particularly felt by some baptized negroes, who had formerly lived on the plantation Penoribo, where they had been accustomed to enjoy the privilege of hearing the Word of God. As the proprietor refused to grant them an extra holiday for going to church, the negroes asked permission to have divine service on their own holiday. They have it, consequently, whenever the Missionary comes, and must work on their next holiday instead. This is no small sacrifice for the poor slaves, and it is an encouraging proof of the power of divine grace, which can awaken such a desire in their hearts.

"On the day above mentioned, I commenced my work in the Lord's name. After twice ringing the bell, I repaired to the house in which divine service was to be held. I found about 300 negroes assembled, neatly dressed, eagerly awaiting my arrival. I addressed them from John iii. 16, and was listened to with devout attention. They received the Word with joy; may it yield abundant fruit! The individual speaking was attended by all the negroes who had belonged to the church in Penoribo, and twenty-eight others requested us to take down their names.

"On May the 26th, I catechized them from St. Luke xiv. 16-24. They seemed to understand this parable very well, and listened with much interest. I felt more than usual freedom in addressing them, as I could clearly perceive that many of them had been awakened to a sense of their guilt by the Spirit of God. After the service, I conversed with them individually, and was much gratified by the manner in which many of them expressed themselves respecting their spiritual state. Some, who had come for the first time to the house of God, were so delighted with the message of peace, that they declared they would attend the meetings regularly in future. Twenty-five persons requested that their names might be taken down. An infirm old negro said, 'I greatly need help, for my sin and guilt weigh heavily upon my soul; I will, therefore, pray to Jesus for forgiveness, as you have taught us.'

"On July 6th, I was requested by the people to go into the vil-

lage, in order to remove the objects of idolatrous worship. I found some idols in almost every house. A negro woman, Deborah, one of the principal votaries of idolatry, had a considerable number of idols, which she requested me to take away, as well as the fantastical garments which she had been accustomed to wear while performing her heathenish ceremonies, 'Shall I take all this away?' I asked her. 'Yes, sir,' she replied, 'I entreat you to do so.' 'Then you do not believe in these things any more?' 'No, sir,' she replied; 'these idols have deceived me so much, that I scarcely know who I am or where I am.' 'Were you at church?' 'Yes, sir.' 'What do you think of our Saviour Jesus Christ?' 'O, sir, that is a good word; it has done my heart good.' While my boatmen were removing the idols, she walked up and down with an air of peculiar solemnity. She then approached me, stooped to the ground, and embraced my knees, thanking me for having delivered her from these things. Hereupon, she turned to two negroes who were present, and who had probably been her principal assistants in her heathenish practices, and made a speech, which I could not understand, the beginning of which was, 'We three have been together, you and you and I.' She probably announced to them in this solemn, formal, manner, that, henceforth, the worship of idols was totally abolished. On quitting the village, my boat was full of idols, which were partly thrown into the water, and partly consigned to the flames.

We insert the following remarks on Moravian Missions, from the *Sheffield Times*, (Eng.) simply for that reason, that our readers, and more especially the members of our Church, far from boasting of any work performed by their brethren, may be cheered and encouraged to continue in their labors, to spread the Gospel in full reliance upon their Lord and Master, trusting that he will continue to direct their activity, and gratefully adoring him, even if their works of love appear insignificant in comparison with others—endeavoring to make the best use, even of one talent—in mercy entrusted to them.

The mountain dew shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish
And shake like Lebanon.

MORAVIAN MISSIONS.

On Wednesday evening a sermon was preached at St. George's Church, by the Rev. S. Westbrook, M. A., London, in behalf of the Moravian missions. On Thursday evening a public meeting

was held in St. George's school-room for the same object. The venerable Mr. Montgomery presided. He said he was born among the Moravians, and it was hoped he would one day become a minister of the gospel or a missionary. He, however, chose his own way and disappointed their hopes. Under Divine Providence he was brought to Sheffield.

In a strain of fervent piety he narrated the many occasions on which he had been the instrument of raising large sums of money in Sheffield for the aid of the Moravians when in distress. Since 1818, he had transmitted to the London Society, £4,367 and previously to the brethren in Germany, between £400 and £500. The Rev. T. Sale (the vicar) expressed his warm sympathy with the Moravian Church. He gave a short history of that church. Originally it was a portion of the Slavonic Greek church. Before the time of Luther and Melancthon the Moravians suffered the direst persecution from the church of Rome, and were literally driven into the dens and caves of the earth for shelter.

They first came to England in the beginning of the 18th century, and unprincipled reports having been circulated against their doctrines, they prayed for a government inquiry. The result was that parliament passed two acts showing how highly it esteemed the Moravians; they were excused taking oaths in courts of justice and exempted from bearing arms. He (the vicar) spoke in terms of the highest praise of the Moravian missionaries, whom no toil could weary, and no dangers turn from the path of duty to which they believed God had called them. They had been a blessing to the Church of England, for they had shown what was her duty to God.

The Rev. W. Mercer spoke of the purity of the doctrines of the Moravian Church and of her pacific conduct, which qualities, he said, had endeared the Moravians alike to churchman and dissenter.

The Rev. S. Westbrook detailed the operations of Moravian missionaries at Labrador, where nearly the whole of the natives had been christianized; and at Surinam where out of 13 missionaries 11 had died of the yellow fever. Yet there was no lack of laborers for God. During the last eleven years, the congregations at Surinam had risen from 10,000 to 17,000 persons. It might be estimated that one fourth were communicants.

In the West Indies a great work was going on. The congregations numbered about 40,000 persons, principally negroes, and there were upward of 2000 children in their schools. Two training schools had been established for the education of native teachers. The teaching of the Moravians was wonderfully successful; it was seldom that one taught in their schools left the path of rectitude. While Moravians in the continents of Europe and America did not exceed 20,000, yet they had, under God's

blessing, gathered in foreign lands congregations numbering 70,000 persons.

They had 70 mission stations and 286 missionaries. The whole work was done for the small sum of £12,000 per annum. In the West Indies there were many children in certain districts destitute of the means of education. Three years ago a separate fund was raised for the education of the out-districts, and 1,304 children had been educated for the sum of £300 yearly. In conclusion he urged that Sheffield should aid that good work, and found, by the payment of a donation, a "Sheffield school" in the West Indies.

The Rev. G. Sanford moved a vote of thanks to the chairman, of whom he said

"None knew him but to love him :
None named him but to praise."

The Rev. W. Wilkinson seconded the motion and it was carried with acclamation.

The Rev. W. Mercer said the chairman was worthy of a more substantial evidence of their gratitude, and it had been suggested by a lady, whose name would be revered through all time, that subscriptions should be entered into, to found a "Montgomery school" at the West Indies. The Rev. G. Sandford, the Secretary of the Society, would be ready to receive subscriptions.—After the doxology had been sung, the meeting separated.

DR. SCHMUCKER'S REPLY TO "HISTORICAL TRUTH."

Mr. Editor :

Several months ago, a friend called my attention to an article in your "Miscellany," animadverting on a passage in my "American Lutheran Church," relative to *Count Zinzendorf*. To the spirit of that communication I do not object. It is good-natured and far removed from that bigotry and intolerance, which characterizes much of the controversial literature of our age. The writer's disposition to vindicate the character of the founder of your modern church I applaud, and so far as I have inadvertently done the least injustice to his memory, it will be my pleasure no less than duty, to make all due amends. I only regret that six weeks' absence and subsequent urgent duties, have so long delayed my performance of this duty.

For the brethren of the *Unitas Fratrum* in general, and for *Count Zinzendorf* in particular, I have always entertained and frequently expressed a high degree both of respect and affection. In support of this statement I might refer you to different portions of my published writings; but this is unnecessary. The noble com-

ception of the Count, mentioned by your Correspondent, to unite the different and distracted fragments of the Lutheran, Reformed, Moravian and other denominations which he found here, into one Church of Christ, on apostolical principles, reflects so much honor on his christian character, that this itself will secure to him the respect of all enlightened christians, who can rise above the contracted interests of sectarianism, and love the church of Christ for the Master's sake. The intimate affinity of his views, with those expressed in my plan of Christian Union, published in 1838, necessarily involve a high estimate on my part of his enlightened and advanced christian attainments.

When I met with the statements in the *Hallische Nachrichten*, on which the passage commented on by your Correspondent is based, I read them with sincere regret, and am happy to find that the case also admits of a favorable construction. In regard to the circumstances under which the Count assumed the name of Thuernstein, I acknowledge myself instructed by your Correspondent's statement of facts, which had not met my eye before. For my statements, however, I have authority, such as is generally regarded as authentic on all other subjects. Your Correspondent, and you yourself, Mr. Editor, are doubtless aware, that a protracted controversy was carried on by the friends of Dr. Muhlenberg and others on the one hand, and those of Count Zinzendorf on the other, in which the positions affirmed by your Correspondent are strongly disputed. To carry on this controversy, abundant materials are found in the Reports and Diaries from time to time forwarded by Dr. Muhlenberg and his fellow laborers, published at Halle in one large quarto volume, and in *Dr. J. P. Fresenius' Accounts of the Moravian Affairs*, etc., vol. 3d, pp. 87 till 872. But, Sir, I am no lover of controversy among Christian brethren. I desire, as far as possible, to live at peace with all men. And as I cannot perceive that any important or beneficial result would follow from the reproduction of the arguments and statements on both sides of that old controversy, I decline entering on it. As Muhlenberg and Zinzendorf have long since become members of one and the same church in heaven, I doubt not, they will prefer that their difference on earth should be covered with the mantle of oblivion, and that their followers should practice forbearance, and cultivate brotherly love. I will therefore simply add one extract, and close with a few remarks.

The passage in my work on the American Lutheran Church, p. 19, reads thus: "Having reached his place of destination, and surmounted the opposition of Count Zinzendorf, who under the assumed name of *Thuernstein*, had passed himself off as a Lutheran minister and inspector, Muhlenberg was cordially received." Here we have three facts, 1, that Zinzendorf opposed

2, that he assumed the name of Thuernstein; and 3, that he professed to be a Lutheran minister and inspector.

Now whilst we might quote page after page in support of these statements, we will cite but a single passage from the "Account of some Evangelical (Lutheran) churches in America, compiled from the Reports of the first Lutheran ministers sent from Halle to this country, and published in 1744, and again in the *Hallische Nachrichten*," in 1750, p. 14. Speaking of the difficulties with which Father Muhlenberg had to contend, it is said "But Count Zinzendorf also was unable to resist the work of God. He had indeed given himself out for a Lutheran preacher and inspector in Pennsylvania, under an assumed, strange name of a Mr. von Thuernstein, and in an extended conversation concerning the church-book of which he had taken possession, he desired that Mr. Muhlenberg should acknowledge him as such, (as Lutheran inspector), and apologize to him, because he had passed him by (that is, had not treated him as Inspector). He also sought to prevent his obtaining permission to preach to the Lutherans in the Swedish church, and made every effort to destroy the confidence of the congregations in him, and to withdraw them from him."

Now Mr. Editor, this statement and many others like it, are published by and under the sanction of eminently pious and distinguished men of that day, directors of the Orphan-house at Halle, and of the Missionary society by which Dr. Muhlenberg was sent to this country. And when I compare the statements of a Freylinghausen, a Franke and others, with those given in the article of your Correspondent, I feel inclined to believe that neither intentionally deceived, that both were in some measure mistaken, and that the truth lies between them.

Should I candidly express my convictions, after reading the statements of your Correspondent, and comparing them with my recollections of the *Hallische Nachrichten*, they would be the following:

1. Your Correspondent has made it evident how Count Zinzendorf could honestly style himself a Lutheran preacher in Pennsylvania, because before he left Europe, he publicly resigned his office as bishop in the Moravian Church, and avowed his membership in the Lutheran Church. Having thus returned to the Lutheran

1. "Auch konnte der Herr Graf von Zinzendorf das Werk Gottes nicht hintertreiben. Es hatte sich derselbe unter einem angenommenen fremden Namen eines Herrn von Thuernstein fuer einen Lutherischen Prediger und Inspector in Pennsylvanien ausgegeben, und verlangte in einer wegen das an sich genommenen Kirchenbuches gehaltenen weitlaeuftigen Unterredung, dass ihn Herr Pastor Muhlenberg dafuer erkennen, und ihm, weil er ihn vorhergegangen, Abbitte thun sollte; suchte auch zu verhindern, dass er nicht in der Schwedischen Kirche den Lutheranern predigen duerfte, und wendete alle Muehe an, ihn bei den Gemeinen verdaechtig zu machen, und sie von ihm abzuwenden."

Church, and being an ordained minister, and having received a call from at least a large portion of the Lutherans in Philadelphia, he was fairly a Lutheran minister on Lutheran principles, especially as there was no Synod here, whose public recognition, if it had existed, might have been desirable.

2. He proves that Count Zinzendorf had a call from a number of Lutherans, (although some of the facts are here disputed); and that he acted deliberately and honestly in the mode of accepting it.

3. He admits that the Count assumed another name; but shows that he did it publicly, the contrary of which seems to be implied by the *Hallische Nachrichten* and by my statement based on it.

4. He admits that Count Zinzendorf assumed the name of Lutheran Inspector, but in my judgment entirely fails to show any authority for his doing so. The fact that the Count extended his labors over several counties, and was active in supplying several destitute neighborhoods with ministers, proves him to have been a zealous servant of our common Lord and Master, but nothing more. An Inspector is a superior ecclesiastical office, like a postapostolic diocesan bishop, exercising supervision and authority over other ministers. To this station no one can possibly be entitled, unless he be elected to it by the ministry and churches, or appointed by the civil government in those countries where church and state are unhappily united. Neither of these modes of appointment, is claimed for the Count, and therefore I must regard his assertion of this title as gratuitous, in these latter days when an immediate divine appointment is not to be expected.

Believing that in these lines I have done justice to Count Zinzendorf and to the cause of truth, and corrected what was erroneous or liable to misapprehension in my statements in the "American Lutheran Church," I close this communication with feelings of sincere friendship for your correspondent, and christian regard for the ministers of your communion, with whom, for thirty years, I have lived on terms of uninterrupted fraternal intercourse.

S. S. SCHMUCKER.

Gettysburg, July 23d, 1853.

COMMUNICATION V.,

In continuation of the examination of 'Brethren's Church, No. 1.'

The limits of our last communication not allowing us to examine all the points that we desired to review, we are induced to continue our remarks on "Brethren's Church, No. 1," not only because of the high standing of the writer of it, but likewise for the reason that it derives additional importance from the circumstance of his

being the official or legal representation, as it were, of the "Ministers' Conference" which, through this source, continues its vitality, and whose opinion is supposed to be embodied in his writings.

—Though we are extremely reluctant to believe his views are the sentiments of that conference, still, from their silence on the subject, we have reason to believe that they are.

Before proceeding further we beg to say that we do not disparage the governors and officials of the Church, for they but enforce the laws and regulations of which they are the guardians, and, as far as we know, they fulfil their trust with conscientiousness and fidelity.—No, it is not with them, but with the *System*—the Government—as it operates in America, that we contend.

The advantage to be derived from the study of History, is the lessons that it affords the student. It is valuable as a monitor—to warn him of the errors of the past; to instruct him what to avoid and what to cherish, and enables him to conduct his voyage in the future with certainty, sagacity and wisdom.—Such is the practical use of it. Beyond this, it is the more depository of facts for the curious and the antiquarian.

The question that most naturally occurs to us is, why is this historical picture of the Brethren's Church held up to view? A variety of facts are therein given without application, but introduced and connected, as they are, in controversion of our first "communication" it is evidently the intention of the article, to advocate and bind upon us the polity and dogmas that have prevailed in the old world for several generations past, and have brought the purest and best of churches into unfruitfulness and decrepitude as far as this country is concerned, and with which we are chiefly interested.

Does he mean to say that in America we are "no church," but a mere "congregation," composed of different evangelical churches, a *Religious Society* within the "Universal Church of Christ"—resembling a Bible or Tract Society, or a Christian Alliance, containing not only members of the same ecclesiastical organization, but also many others," &c.? Does the writer of these things mean to say, that here we bear this heterogeneous and non-descript character? Does he advise us to have here a Lutheran Pastor, or a Dutch Reformed Minister, or an Episcopalian Clergyman, who may have a parish of some two thousand souls to administer to, in preaching, in baptizing, in marrying, in burying, in visiting &c.—to take in addition, the care of large congregations of moravian awakened souls? in periods too of forty years? If such be not the intention of the article, of what practical use is it to publish such matters? In our humble opinion, to suit the genius of the country, and to be serviceable to it, the Church must be distinctive and homogeneous, however Catholic, in its character, and so must be all churches until they can unite on one basis, and when there shall be but one fold, as there is but one Shepherd.

It is further related, that some churches are adapted to certain nationalities, and will therefore not be able to perform much beyond certain geographical boundaries," and to elucidate his meaning, he cites the Episcopalians, the Lutherans, the Presbyterians, and the Dutch Reformed. According to the theory laid down, these Foreign National Churches should not have "performed much" here, while the Brethren's, being free from all "nationalities," should perform the greater part of religious duties. That we may not deceive ourselves let us examine how the matter stands in reality. The whole number of Church edifices according to the United States census of 1850 was 36,011. Average number of sittings 884, giving accommodation to 13,849,896. Of the number of edifices the Presbyterians had 4,584, the Congregationalists, Lutheran, Dutch and German Reformed, together, had 3,528. Episcopalians 1,422, making 9,534 accommodating 3,661,056. Against which, if we take one half of our numbers for the United States, we can show but 9,000. This comparison renders obvious the fallacious reasoning of the reverend writer, when applied to this country and probably will be the same, or worse, apply it where we will.

The comparison gives evidence that we are the least flourishing among churches, and it behoves us as faithful christian warriors to reform, to set our house in order, and alter and amend our entire system of government.

If we must needs have historical precedents for our guidance, might we not with more advantage look back beyond the days of Herrnhut to the "Ancient Church" when it spread over the nations of Bohemia, Moravia, Poland, etc.; before "all men spoke well of it," when the Church was "a Church of martyrs and confessors" and in a state of activity in all its parts; before it aspired to be "ecclesiola in ecclesia"—to be a seed, a light and a standard for christendom to rally under and purify themselves from the stains they may have received in their encounters with the corrupted world? Might we not gain useful lessons from the polity and government which swayed the Church in those remote and flourishing days?

A. B. C.

CIRCULAR.

The Members of the Brethren's Society for propagating the Gospel among the Heathen, are hereby invited to attend the Annual Meeting of the Society, which, God willing, will be held at Bethlehem, on the 8th of September next, the second Thursday of the Month.—The exercises of the day will commence at 9 o'clock, A. M.

JOHN C. JACOBSON, *President*.

Bethlehem, Aug. 10th, 1853.

OBITUARY NOTICE.

Departed this life, on the 16th of July last, at Nisky, St. Thomas, sr. Hannah Weiss, daughter of our br. and sr. Jacob Blickensdoerfer of Canal Dover, in the 28th year of her age, and on the 20th of the same month, her beloved partner—our much esteemed br. George A. Weiss, son of our br. and sr. Jedidiah and Mary Weiss, of Bethlehem, in the 32d year of his age. Suffering an illness of but four days, from that fell destroyer, the yellow-fever, their mortal existence was soon terminated.

Cut off in the prime of life ; removed while engaged in a course of vigorous, and successful usefulness ; pierced by the arrow of death while sounding loudest the silver tones of the gospel trumpet, —here human reason fails ; but it was not in man's work that our dear brother and sister were engaged, and if the Lord's work, will not He know how to choose His servants, and how to employ their gifts ? Will not He know what He has yet to do, and who is fittest for it. We might think none more fit, and likely to win souls, and glorify God in Christ, than these ; and their glorified Benefactor, whose thoughts are not as man's thoughts, but high in wisdom, exalted in purity and righteousness, and deep in penetration, even as the heavens are superior to the earth, He, whose is the church and the world, and who never yet mistake hath made, hath He erred in this instance ? Oh ! frail creatures of to-day, full of sin, imperfections and corruptions, with our fears and sorrows, shall we say to Him who is God blessed from everlasting to everlasting, What doest thou ?

Ah no ! we are not ignorant concerning them which are asleep ; “ we sorrow not as others which have no hope,” for “ blessed are the dead that die in the Lord,” “ they rest from their labors ” — “ they lay aside their corruptible bodies to put on incorruption.” The frail tabernacle of the flesh is exchanged for everlasting habitations,—their companions are the spirits of the just made perfect—their employment, to tune their golden harps and to sing the new song, “ worthy is the Lamb, that was slain, to receive power and riches, and wisdom and strength, and honor, and glory, and blessing for ever and ever.”

Yea happy souls, that ye were counted worthy to enter into the joy of your Lord.

“ Servants of God, well done
Rest from your loved employ,
The battle fought, the victory won,
Enter your Master's joy.

The pains of death are past,
Labor and sorrow cease ;

And life's long warfare closed at last,
Your souls are found in peace.

Soldiers of Christ well done,
Praise be your new employ ;
And while eternal ages run,
Rest in your Savior's joy."

CHANGES.

Br. Peter Wolle, after a long life faithfully spent in the Lord's service in the Brethren's Church, in various stations of its Northern and Southern Province, and lastly for upwards of 16 years as laborer of our Congregation at Litiz, having in consequence of the loss of his dear helpmate added to his advancement in years, retired from active service, br. Levin T. Reichel, Principal of Nazareth Hall, has been called to fill his offices in the above mentioned congregation ; and some further changes have in consequence taken place among our laborers, viz.: br. Edward Rondthaler, has been called from Philadelphia to Nazareth, as Principal of Nazareth Hall ; br. Edm. de Schweinitz from Lebanon to Philadelphia ; br. Theophilus Wunderling from Sharon to Lebanon, and br. Francis Holland from Canal Dover to Sharon, O.

A HYMN ;

Translation of Paul Gerhard's celebrated German Hymn :

"NUN RUHEN ALLE WÄLDER."

Now rest beneath night's shadow
Man, beast, and town and meadow ;
The world in slumber lies :
Up ! up ! my drowsy powers,
Amid these silent hours,
Let praise to your Creator rise.

2. O sun ! where art thou staying,
The power of night obeying—
Of night, the foe of day ?
Begone ! for Jesus, nearer,
A brighter sun and dearer,
Shines in my heart with blissful ray.
3. The day has now departed ;
The golden lights have started
From out the heavens' blue dome :

ACKNOWLEDGMENTS.

Thus, thus will I be standing,
When God shall call, commanding
Me from this vale of tears and gloom.

4. To rest the body hasteth ;
Its garments off it casteth—
Type of mortality ;
These I, indeed, strip from me,
But Christ shall put upon me
A robe of glory in the sky.
5. Head, hands, and feet, now loosed,
Their daily labors closed,
Joy in their liberty ;
Swell thou, my heart, with gladness,
That soon from all earth's sadness
And toil of sin thou wilt be free.
6. Go, then, ye weary members,
Go, get you to your slumbers ;
The downy bed ye crave :
But know, the hour is near you
When other hands shall bear you
To your last, narrow bed, the grave.
7. My eyes e'en now are closing ;—
In dreamy sleep reposing,
Where doth the slumb'rer dwell ?
I to thy grace betake me ;
In danger ne'er forsake me,
O Thou, that keepest Israel !
8. Dangers around me hover ;
With thy broad wing O cover,
And save me from alarm :
When Satan would devour me,
May angel-guards float o'er me,
Singing : This child shall meet no harm.
9. Ye, dear ones, too, securely
May take your rest ; for surely
No evil need you fear ;
God watch you, sweetly sleeping !
His hosts their vigils keeping
Around your bed with tender care. — E. Y. D.

Mercersburg, Apr. 1853.

SUBSCRIPTIONS.—John Beck, LYNN, 1852 and '53 ; Matth. Teichrudy, 1843.—LANCASTER,
Rev. H. A. Shultz for Rev. Mr. Schwartz, '54 ; Geo. Fetter, '52, '53, '54, \$3.—NEBRASKA,
John Dienst, '53.—MAUCH CHURCH, Mrs. Lydia Weiss, '53.

DONATION towards Bohemian congr.—From a br. in Philadelphia, \$10.

DONATION towards the Mission in Labrador.—From Ph. Schmidt, O., \$5.

THE MORAVIAN CHURCH MISCELLANY.

No. 10.

OCTOBER, 1853.

VOL. 4.

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COMMUNICATIONS.—The Editor is not to be considered responsible for the opinions of his correspondents on subjects respecting which the Church allows a diversity of sentiment.

BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem; Also : to Rev. David Bigler, No. 522 Houston st. New York; to Mr. McMurray, 175 Atlantic st., Athenaeum Building, Brooklyn, and to Rev. Edm. v. Schweinitz, No. 74 Race st., Philadelphia; Lancaster, or at the Brethren's Establishments at Nazareth, Letiz, etc., Pennsylvania, and Salem, North Carolina.

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FOREIGN MISSIONS.

AUSTRALIA.

[From the "Mission's-Blatt."]

THE latest accounts which have reached us from our Brethren at Lake Boga, seems to afford a somewhat brighter hope as to the future prospects of our Australian Mission; inasmuch as the Papoos are beginning to lose those feelings of fear and distrust with which they have hitherto regarded our Missionaries. Not that we should deem ourselves justified in cherishing sanguine expectations of early success.

While it behooves us to thank the Lord, who has graciously permitted our Church to engage in this struggle with the kingdom of darkness, we are bound to leave the issue in His hands, and to guard equally against impatience and despondency. May our two Brethren, who are stationed in that benighted country, be enabled to put on the whole armour of God, that they may approve themselves as good soldiers of Jesus Christ, and cheerfully persevere in their self-denying labors!

From Br. A. T. C. Tæger, to the Mission-Board.

LAKE BOGA, Aug. 24th, 1852.

Dear Brethren:—

That the winter or rainy season commenced very early this year, you will have learnt from my last letter. The water has been constantly rising, so as at length to inundate the whole plain, which has assumed the appearance of a vast lake, with ducks and h^o swimming on its surface. Between this plain and the

there are several hollows in the ground, which have evidently been water-holes, though no European, and but few Papoos, remember having seen them filled. They all are now full of water.

A short time ago, I was called to officiate at the funeral of a settler beyond the Murray, who had been unfortunately drowned. Having performed the required service, I set out on my way home, accompanied by a Papoo, called *Peter* (the same to whom reference was made in my last letter). Having crossed the Murray, we took a course through the woods, to avoid the swamps and morasses. *Peter* rode first, every now and then looking about carefully, to see whether I was following him. On our passing several carts, belonging probably to gold-diggers, he suddenly kept close to my side, but took the lead again, as soon as they were out of sight. When I asked him, why he did so, he said; 'I am afraid of those people, adding at the same time, that he felt perfectly safe in my company. As it was rather late when we reached Lake Boga, he consented to stay over night with us. The following morning, he left us again, having repeated his promise to return with his family, and remain with us. We intend to engage the services of this Papoo and his wife, both because he exerts a considerable influence over his countrymen, and because we desire to instruct his children.

I must relate here a rather distressing occurrence, which has just come to our notice. A hopeful youth of this tribe (the brother-in-law of *Peter*), was not long ago killed by hostile Papoos. He had been educated at the Institution in Melbourne; and when that Institution was given up, he was placed with Christian people, where he learned the tailor's business. We made his acquaintance during our first visit in Melbourne. He came often to see us, and appeared to place entire confidence in us. We also felt great affection for him, and were almost inclined to take him with us to Lake Boga; but, by the advice of our friends, we desisted from this purpose. Latterly he had been working as tailor at the gold diggings, and had earned a considerable sum of money. But, now the desire arose in him to visit his relatives, and he joined a number of carriers, who were conveying goods to the newly established police-station at Swan Hill. About ninety miles from this place, he fell in with the first Papoos of his tribe, and, in spite of the warnings of the carriers, followed them to their camp. He never returned; and his corpse was found some days after.

August 28th.

We had to-day the pleasure of welcoming the first two young men of the tribe inhabiting this district, who came of their own accord to see us. They were both well-formed, and had something amiable in their appearance and behavior. On their arrival at our house, they placed their weapons in a corner, and entered into conversation with us, which gradually became more lively. They then

produced a number of sweet-eggs, which they wished to barter for flour. After they had received what they wanted, they begged for some other trifles, which we gave them with pleasure. It is, however, no easy matter to satisfy these poor people. Having warmed themselves, and inspected every thing in our house, they took leave of us, promising to return shortly, and bring their wives and children with them. It appears that these two were sent as spies by the others, which is quite in accordance with their usual practice.

When they had left us, we fell down before the Lord with feelings of gratitude and abasement. O that He would hasten the time, when He will permit us to cast out the Gospel-net among these poor benighted heathen!

VISITS TO FORSAKEN PLACES OF THE BRETHREN IN THE NORTH OF IRELAND.

NO. I. DRUMARGAN. (COUNTY OF ARMAGH.)

AT Rich-hill, the last station before Armagh, we left the Ulster line of railway, and commending our luggage to the care of the station-master, walked for about one mile to the small town of Rich-hill, and thence almost the same distance to Drumargan. One of our party had become acquainted with some relatives of a Mr. S——, a country gentleman of the Society of Friends, who resides at a place called Greenmount, just opposite the spot where the Brethren's chapel stood, and had received a pressing invitation to visit him as soon as convenient. On turning off from the high-road to Hamilton's Bawn, and striking up a lane, we descried an elderly gentleman superintending his reapers. As we drew nearer, he came to meet us, and gave us a very hearty welcome. It was Mr. S. himself. After some conversation about the "old place" and the Brethren's congregation which was formerly established here, we sat down at our entertainer's hospitable board, and still the same theme was uppermost, our friend appearing to regret the withdrawal of the Brethren from this sphere of their activity as much as we. After dinner, he took us down to his large flour mill, with which a mill for scutching flax is connected, only about five minutes walk from his house and orchard. Proceeding a few steps onward, we left the town-land of Rockmacraamy, and stepping over a bridge, which spans the small stream in the bottom of the valley, we were in the town-land of Drumargan, and soon also on the site of our former tenement. We found a range of building comprising both the old Church, and the Sister's House; the latter, immediately adjoining the church, is now the dwelling of a man

named Johnston, and of his mother. This man's father purchased the place from the Brethren, for the remainder of their lease, at the cost of 100*l*. The Sisters' house is two-storied, but with very low ceilings, its kitchen floor being a composition of lime, which had been laid down by the Brethren at the first building of the house, and is in excellent preservation to this day. If the house was never larger than it now is, and I do not believe it ever was, I cannot comprehend how sixteen or eighteen sisters lived in it, as Johnston's mother assured us, the "Sisterhood" once numbered. Part of the old church has been added by the present occupier to his house, and used by him as a weaving shop, and the remainder serves for a barn. The walls are still strong, built of stone and substantial. It appears there must have been two doors in the front of the edifice, facing the garden, one at each end, for either sex. At the other gable of the church the Minister's house was situated, with a vestry-door communicating with the interior of the church, by which, likewise, the officiating minister was wont to enter. The pulpit stood in the middle, between the two public entrance doors, and therefore on the side next to the garden. The Laborer's House is quite gone, and its site is now garden land. The spot was also pointed out to us where a small wicket gate used to stand, leading to the back premises, yard etc., and round the corner to the front of the dwelling house. The immediate front of the whole range was probably a gravel walk, or laid out in flower beds, and was separated from the garden by a low wall, still existing, at least in part, and covered with privet. The garden was again divided from the burying-ground by an earthen mound, with quickset hedge on the top, whilst a walk, conducting to the graves of our departed Brethren and Sisters, intersected the garden into two equal portions. The mound is gone, but the grassy hillocks, in their original rows, are still visible; and we discovered two gravestones, with the name of Collison (who, I believe, was one of the earliest Society members) on the one, and an inscription so indistinct on the other, that we could not decypher it. We were grieved to hear, that several of the stones (freestone) had been purloined for scythe and sharpening stones. They told us a story of a man, several of whose relatives had been buried here during the residence of the Brethren, and who had also here interred the remains of his wife, at her own particular request, made shortly before her departure, after the dissolution of the Congregation: in the course of time he married again, and committed the sacrilege (for so it is generally regarded in the neighborhood) of taking away all the gravestones of his own relations; but since then, perhaps being struck with remorse, he has applied to Johnston for leave to have his own bones here laid to rest at his departure, which request was, however, indignantly refused. The "Field of God," as our German Brethren term it, has never been cultivated, but is planted over with fruit trees. We

were informed of several instances of individuals formerly connected with the congregation, who lie buried here, but it is now well-nigh thirty years since the last interment took place. Below the grave-yard, there was a small strip of meadow, just large enough to afford "one cock of hay for the minister's cow."

I cannot describe my feelings as I trod on the still beautifully green turf, covering the dust of the dead. Truly, it was a holy spot! but the thought—(unpleasantly distressing too, breaking in, as it did, on the train of placid contemplation elicited by the calm of a lovely autumnal afternoon, by the solemnity of the locality, and the traditions and reminiscences of bygone times)—would constantly obtrude itself: may not a serious charge be justly preferred against us, for abandoning this place, and the remains of those whom we once had welcomed as our brethren and sisters in Christ? We are well assured the Savior cares for their dust, and not one particle thereof shall be wanting on the day of an-gathering; the Savior watches over them in their outward isolation from that Church that once numbered them among its members; but is not even this outward isolation a blot upon our ecclesiastical escutcheon? Far be it from me to censure our ancestors! Were they not, for the most part, mighty men—men of renown, and heroes in the faith, who had nobly distinguished themselves on many a battle-field? Perhaps, if anything, I am rather inclined to venerate them too highly! Doubtless, they acted to the best of their insight in abandoning the place, and withdrawing to other regions, or even falling back on the centre; doubtless they had reasons that we are not now acquainted with: still, standing in the midst of this desolation, I could not but deplore the *fact*, I could not but feel sick at heart that Dramargan, with so many others, no longer emitted a responsive voice when the roll of the present Brethren's Congregations in the North of Ireland was called over!* Would it not have been much better, at least so we may be inclined to think, to have striven yet a little longer to weather the storm, in reliance on the help of Him, who is mighty to save? or, if driven to the utmost extremity, to have let the land, until such time as we could have taken it into our own hands again? That the Congregation dwindled away, and did nothing towards its own support, we need not be surprised at, if the saying—recorded to this day,—(concerning one of its laborers) in a neighboring congregation be correct; viz.: that his perpetual refrain to his people was: "My dear brethren and

* We feel that we are bound to vindicate the memory of our spiritual ancestors. They were indeed "men of renown, heroes in the faith." They took no part in the "*refrain*" system, to which our warm-hearted brother alludes. The work of spoliation was not done in ancient times, but within the last half-century. It is just one hundred years since Cennick fought the battle of the *Loth* so nobly, in the vale of Swindon.—See our History [Fraternal Messenger] page 68.—EDITOR.

sisters, you can do nothing!" Assuredly no truer word could be spoken, in reference to the work of salvation; but in regard to the spread of our Savior's kingdom, this *laissez faire* system is the very opposite of the Apostolic plan; the very opposite of the course pursued by our own renewed Church, when, particularly from 1722 on, she rose with a young giant's strength and pursued a decidedly aggressive policy (certainly not always with prudence) till 1750; and the very opposite likewise, of the proceedings of John Cennick and his associates, who combined great prudence with extraordinary activity. Surely zeal, co-existent with knowledge—yes, even a degree of legitimate enthusiasm—ought to be an ingredient in the character of every fellow-worker with Christ: I may be wrong in these views, and am quite willing to be corrected; but I believe I have good grounds for them. Be this as it may, whilst *love* to our Savior eminently distinguished some of our Laborers in this province, at the time when Drumargan was abandoned, *faith* in his almighty power to revive his work in the midst of the years, and *hope* in the fulfilment of his promise, appear to have held only very subordinate places. The consequence of the reiteration of the above-mentioned declaration, that the members of the congregation could do nothing, was, as we might reasonably conclude, that in process of time, the brethren and sisters really *did* nothing, and so the congregation came to an end;* and now that exactly 100 years have elapsed since the great awakening took place there, and in that neighborhood, let us remember it at the throne of grace, and earnestly pray the Lord to renew his work in that congregation, and make it the nucleus of much spiritual good for the souls of perishing sinners. Oh! that it might please Him, in his tender

* "Cootehill congregation exists to this day." And Archei-ony still exists. To him Cootehill is still as dear as life. It was there he first beheld the light of day. There, he was taught to believe in the Lord Jesus Christ as his Savior. There, even in childhood, he received the first impressions of a Savior's love and his own responsibility—the duty of every believer to win souls for Christ—to be a witness for Jesus—to preach the gospel to every creature with all the power which it may have pleased God to give him. In 1826, the congregation at Cootehill was dissolved, part of the property was sold, and the remainder proposed for sale: he alone stood in the gap. Upon his own responsibility, against the whole weight of Conferential authority, he called the scattered sheep together, and met them with the bread of life. The Conference yielded: Cootehill was saved. But he was then threatened with a "drag;" and from that time to the present, through a long course of twenty-five years, he has been compelled to feel the weight of that drag, at all times whenever a *few* have found it convenient to exercise themselves on the "*refrain*" system, from which, may the Lord soon deliver his Church.

If there had been no br. Barry Warren, where would Kilkeel have been at this day? The place was sold,—all was gone,—when he arose like a giant; and the renewed congregation still exists.

So much for personal responsibility, in opposition to the *expediency* and *refrain* systems.—EDITOR.

mercy, to enable His brethren's people, in this new century of our abode, in the North, not only to re-occupy their lost positions at Arva, the Billes, Cockhill, Derryscallop, Artrea, Antrim, Grogan, etc., where they had once chapels and flourishing Societies, but even going beyond these places, to break forth into the enemy's country, for there is yet much land to be possessed. This is the ardent and most sincere longing of my heart! The Lord hasten it in his own good time!

We lingered long on this interesting spot, and with difficulty tore ourselves from it, but as we did so, it was with the silent aspiration in all our hearts, that we might once again tread this ground, no longer devoted to secular purposes, but to the spread of our Redeemer's kingdom.

This tenement comprises one Irish acre, but the Brethren held 10 acres and 36 perches immediately adjoining, on another lease, and paid for the former (so Johnston told us) 14s. per acre, and 18s. 6d. per acre for the latter. Since the fall of the last life, that of the Duke of York, the rent has been raised to 22s. 6d., which is the amount that Johnston now pays for the larger portion. Next year, (1852) the lease of the one acre, on which the chapel stood, drops! Does it not seem almost providential that we paid our visit just at this critical time? Reference has since been made to authentic documents, and it appears the 12th November, 1852, is the precise day of the expiration of the lease. Johnston is in poor circumstances, and would readily give up the house and land for say 20l. or less, and we might then get the lease on lives renewable for ever. The present proprietor, a descendant of the Mr. Green from whom the brethren obtained the lease, is a minor, and the property is in Chancery. Our friend Mr. S. reminded us how much the value of land has now fallen in Ireland, and said, he imagined we might get the lease of the one acre for perhaps 50l., adding, "If the Brethren come back again, I will be one of them."

Johnston's mother was very anxious to give us information, and diverted us not a little by perpetually talking of the "Nuns." Mr. S.—related a little anecdote indicative of the kind feeling which existed between his progenitors and the Brethren, and also of the near interest which the former took in all the concerns of the latter, even the most trivial. On one occasion, his grandmother was lying ill in bed, when a small lattice was put into the back wall of the Sisters' House, but an intervening shrub or tree hid it from her view. She begged that it might be cut down, and this was immediately done, to her great gratification. Mr. S. lingered with much fondness on the Children's meetings, and said, many a time he slipped over, when a boy, on a Sunday afternoon, to attend them, and to listen to the nice "tracts" and accounts which used to be read. (I fancy he must mean Memoirs of deper-ed children; and I think it is a great pity we have not

them in circulation now. I am persuaded our various archives contain an abundance of them, and they would only need to be revised.) The Brethren's house was about half an English mile off, on the top of a pretty hill, but it had been given up before Mr. S. could remember. We had not time to go thither. It seems that at one time, a large farm had been connected with it, but our friend could not say how much land the Single Brethren had occupied; he only spoke about a certain Thomas George having been their "marketman" or manager.

The population about Drumargan is almost exclusively Protestant; but though there are several places of worship at Rich-hill, and a large Primitive Wesleyan chapel, not far from Mr. S.'s house, yet there is very little spiritual life in the neighborhood. The Methodist chapel was erected about 14 years ago, and there is preaching in it once a fortnight in the evening, generally however, to a small auditory. After tea, we went down to this chapel, and one of our party preached an impressive sermon on 1 Cor. i. 23, 24, and another brother concluded with prayer. There were about 70 people present, who listened with the greatest attention. Several of them came up to us after the service, and begged we would soon come and preach again.

A near relation of several members of our Church has a fine farm, of about 30 acres, and inhabits a nice little house just opposite to the Brethren's old tenement, on the other side of the hill. The soil hereabouts is rather gravelly and sandy, but tolerably fertile, is easily cultivated, and seems particularly favorable to the growth of flax. The appearance of the landscape is abrupt and hilly, and there are many beautiful walks in the immediate vicinity. Turf has to be brought from a place called the Moneess, about seven miles off, and costs 2s. 6d. per cartload at the bog, and 2s. or 2s. 6d. additional for carriage, so that fuel is very expensive; but the town of Newry is only 10 miles distant, and you can get there good English coal for 18s. to 15s. per ton. Hamilton's Bawn is three quarters of a mile, and the city of Armagh four miles, distant.

We spent the evening most pleasantly, and walked the next morning to the Rich-hill station. As we sat in the railway carriage, we opened our text-book, to read the texts for the day, not having had time to peruse them before starting, and glancing backward, we felt much encouraged by the passages of Scripture given us for the preceding day, that of our visit to Drumargan. The Daily Word was: "The glory of the Lord appeared unto all the people." Lev. ix. 23.

Jesus, the whole creation's head,
Lord of the living and the dead,
Endless thy glories shine.

And the Doctrinal text: "Without Faith, it is impossible to please God!" Heb. xi. 6.

'Tis Faith that changes all the heart,
'Tis Faith that works by Love—
That bids all sinful joys depart,
And lifts the thoughts above.

Should you, brother Editor, feel disposed to insert the above narrative, in your "Fraternal Messenger,"—(notwithstanding its obliquities and inaccuracies of style, which I must beg you to excuse, as I have no time to attend to the niceties of composition, even were they at my command, which is, however, not the case)—and should your readers take an interest in the subject, I may send you the accounts of some other visits paid to abandoned seats of the Brethren; as also, if approved of, some information, gleaned from authentic sources, regarding the early history of the Brethren in the North of Ireland. Meanwhile, I have the honor and privilege to subscribe myself,

MORAVUS.

Dec. 2d, 1851.

From another communication, we learn that an appointment has been made for a periodical visitation to our "*forsaken stations in Ireland*." This speaks well for our Elders. We hope they will persevere, and do their utmost in the matter. It appears the Deputation has met with encouragement "*in all of them*;" and that our brethren of Gracehill and Ockbrook propose to raise a fund to enable the Messenger of mercy to visit those places regularly. A lady has offered to subscribe five pounds annually towards this work: May the Lord bless her! Who then is willing to follow her noble example? "Who then is willing to consecrate his service this day unto the Lord?" To assist in the glorious work of gospel evangelization now going forward in Ireland? Surely our brethren and sisters and friends, who have the means, will not fail to come to the help of the Lord against the mighty—to support this interesting labor of love.

Brethren, go forward! Again and again we would exclaim in the spirit-stirring words of the Shunamite, "Drive, and go forward; slack not thy riding for me, except I bid thee."—EDITOR.

ON THE IMPORTANCE OF SELF-KNOWLEDGE.

Search deep into thy principles of action, the ground of thy obedience; weigh well thy motives in the balance of thy sanctuary. Examine thy intentions. Behold and see what manner of spirit thou art of.

Oh! then, ere it be too late, give me grace, blessed Redeemer, to examine well what manner of spirit I am of, lest I should remain in error till that awful period, when, standing before thy dread tribunal, every spirit shall be made manifest of what sort it is. With all sincerity of heart I would enquire.

1st, When I attend the ordinances of the Gospel, in what spirit do I attend them? Do I come into the house of God as a poor beggar would go to the dwelling of the rich for bread to eat, and raiment to put on? Is it the bread of life and the garment of salvation which I earnestly crave at the throne of grace? Do I go as a poor debtor who has nothing to pay: as a guilty criminal on whom the sentence of death has been passed: that my debts may be cancelled through the blood of Jesus, and my soul delivered from the curse of the law? Do I go, as one who is full of a sore disease, to the great Physician for health and cure, for the gift of the Holy Spirit to renovate my corrupted nature? Do I go to the house of God, as my exceeding joy, to hear the glad tidings of salvation, to learn the way of righteousness, and to sing the praises of the Lord? Or do I go in a spirit of formality, for the sake of being thought religious: from mere custom and habit, and in a spirit devoid of devotion and love?

2d, When I discourse amongst religious friends upon the truths of the Gospel, in what spirit do I discourse upon them? Is it from a heartfelt conviction of the sweetness, richness, and vastness of these mysteries? Is it with a view to mutual edification, to provoke one another to love and to good works, to stimulate to exertion in the cause of Christ, and to excite others to greater usefulness? Is it from a pure desire that Christ may be glorified: that his name may be honored and his righteousness exalted? Is it from a principle of love, that I converse with others on the preciousness of Jesus, the work of the Spirit, and the joys of Heaven? Or, do I speak of these things in a spirit of spiritual pride, to make a display of my religious knowledge, to be thought wise, and to be esteemed a saint?

3d, When I perform my daily duties of my wordly calling, in what spirit do I perform them? Is it with a view to glorify God in them, and to obtain an honest livelihood through the divine blessing on my labors, that I may thereby provide for my family, and have wherewith to give to him that needeth?

4th, Do I return good for evil—blessing for cursing—kindness for abuse? Do I bear them on my heart before God in prayer;

and earnestly explore, like my compassionate Saviour when nailed to the cross, "Father, forgive them, for they know not what they do?" Or do I resent their injuries by sourness of temper, irritation of Spirit, retaliation of wrongs : returning when possible, evil for evil?

Almighty Saviour ! thou who art the author and finisher of faith, give me a right spirit ; a purity of intention ; a principle of love, that all my thoughts words and actions may be regulated according to thy will. With true humility of heart may I ever study to advance the spiritual welfare of my fellow creatures, by exhortations, prayers, influence and example. Suffer not the enemy of souls to fill me with high notions of my own excellence ; but ever keep me low in my own eyes. Preserve me from spiritual pride, the bane of all true godliness. In the lowly attitude of deep contrition, may I daily come to thy bleeding cross for renewed forgiveness and renewed strength. There may love and gratitude fill my heart, till passing through the gates of death into the celestial city, my soul shall be for ever dedicated to thy service and glory.

Ah ! who can tell the joy,
Which reigns within the breast,
Where heavenly dews of grace descend,
And Jesus is the guest.

Like some sweet summer rose,
It sheds a fragrance round ;
Though still, alas ! the noxious thorn
Of nature may be found.

A bright celestial day
Pours light and warmth within ;
Yet still a cloud too oft obscures
Its beams, through inbred sin.

Here is the seat of war
Where sin and Satan rage ;
The conqueror is the dying saint,
Who, fighting, quits the stage.

Blest Jesus, to my soul
Thy grace and strength impart ;
Thou, clothed in perfect righteousness,
I see thee as thou art.

BEAUTIES OF ZINZENDORF. No. 1.

We purpose, from time to time, to devote two or three pages for extracts from the writings of the beloved Zinzendorf, under the above title.

The first that we shall bring forward, and to us the most important subject, which can be brought before the mind of man, is on the words, *I believe*.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3, 16.

The gospel was written to this end, *'that ye might believe that Jesus is the Christ, the Son of God, that believing, ye might have life through his name.'*—John 20, 31.

I BELIEVE. This is the difference between our persuasion and that conviction which the devils have, (when they believe and tremble.) We believe in *his* name who is called *Jesus*; for he shall save his people from their sins. Matt. 1, 21.

We must learn to know his name aright. This is life eternal, *that they might know thee, the only true God, and Jesus Christ whom thou hast sent*—John 17, 3.

The Lord saw beforehand, that people would think it enough for salvation to believe in God; therefore he adds: *Believe also in me.*—John 14, 1.

Whether we should believe that there is a God or not, is not in our power: we believe *that* by nature.

Though there are people who wish in their hearts *that there were no God*, (Psalm 14, 1,) that they might have the more liberty to sin; yet they believe, whether they will or not. Their most acute flights of reason can never erase the idea of God out of their minds; neither can they hinder and suppress the knowledge of a supreme being. The ground of it is too deeply rooted in nature, and in men's minds. *Because, that which may be known of God is manifest in them, for God hath shewed it unto them.* Rom. 1, 19.

Now since the enemy of souls cannot hinder men from believing so much—nay so much he himself believes—he persuades them, that it is the saving faith which he has. Hence people will allow that there is only one God, and stand in awe of his name; because he can punish, chastise, visit, and condemn. This restrains people from sinning so freely, and makes (what the world calls) *honest and just men*. But few, comparatively, know anything of Christ.

For proof of this we need not go out of Christendom. What other nations—Mahometans and Jews—believe, that there is one only God, either with an entire exclusion of (the Lord) Jesus, or at least denying his true *form and nature*; so many of those also believe in the same way, who upon all occasions call themselves after that glorious name CHRIST JESUS, *Christians*. JESUS—the

the great JESUS—whom all the angels of God worship, at whose name every knee bows, and before whom all the thrones cast their crowns in the dust—is perhaps in people's mouths, if it be the custom of the country, or the city; for even this matter has its mode; but it is certainly very seldom that men of *parts, reputation, power, and other qualities*, make frequent mention of him as our *Savior*. Most people require no more of an honest and just man, than to have an awful regard of God, as the Creator of the whole world.

A great evil has overspread most of what is called Christendom; that people have only to do with God, and little with Jesus Christ, as if he had never been in the world, nor was to be found in every page of the bible; or as if he was a cipher, and one could live, believe, and be saved without him.—From hence it is, that discourses about our Savior are counted as trivial, and only fit for catechetical schools; but not at all for *wise and great men*. Even some of those who have to do with our Savior, think and speak but coldly of him. Others, who are called Christians, and are reckoned among the best and most pious, believe it a duty to show more zeal than ordinary in the knowledge of God, whom we ought to fear, reverence, and avoid offending, because he can call us to judgment, yea rather, that we should love and serve him, for his innumerable benefits bestowed upon us. While others again, pursue a course of secret sin without control, but shun an openly wicked life out of fear and reverence. But Christ, with his name and merits is in all this unknown, so that it is to be feared that many would linger out whole years *without once naming Jesus*, were they not shocked with some sudden surprise or some pain.

It is highly necessary that we should lay this matter seriously to heart, and make it our earnest business to know Christ—in his *person, offices, and states*, and not only to feel the power thereof ourselves, but confess him before every body, and let slip no opportunity of imparting the knowledge of his name to others. This is the chief business of all the witnesses of Jesus;—that having once known and experienced his grace, they should evidently set him forth as the Savior of the world; and particularly to the christians so called! (see Gal. iii. 1.)

It is not necessary to contrive, so much (as people do) how to avoid sin, and lead a godly life, but it is necessary to learn to know Jesus as our Savior, the rest (the godly life) will follow of course, after the Son has made us free, (we shall be free indeed. John vi. 36.) He alone can deliver us from sin. He alone can relieve. All human means fall far too short (of saving the sinner from the evil of his fallen nature.) We cannot deny that we still have sin, (1 John i. 8.) and that we carry it to the grave with us; as saith the apostle, "The body is dead because of sin," (Rom. viii. 10.) and subject to putrefaction. Our nature, and the whole mass of man is infected with the *matter and poison of sin*, the best remedy

for which is its fermentation in the grave, that thus our Savior may raise it a glorious body. But though we carry this body of death still about us, yet in the children of God, sin is to be looked upon as a banished, crucified, and condemned thing; as a malefactor and prisoner, who dare not lift his head and domineer again. The old man has had sentence passed upon him by Christ. He shall be annihilated. (Roms. vi.)

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) That he might dissolve, and tear the system of sin to pieces; so that in the faithful, lust cannot be conceived, nor sin bring forth death. (Jas. i. 15, Matt. v. 28.) Hence, the faithful believer need not so much as give ear to sin, much less, enter into any struggle with it. Since the solemn divorce between the soul and her old husband through the body of Christ is ratified; the old man *must* abandon her, for the soul now cleaves to her right and lawful husband. She brings forth fruit to everlasting life. She is never willing—she has no desire to serve sin any more.

This freedom is to be looked upon as a privilege which brings us happiness. But it is not antecedent to grace, (much less, to be valued above grace)—grace must be present. The sinner receives the remission of sins, as an ungodly person, and then the privilege follows, that he is no more obliged to sin, and *dare* be holy. This remission of sin is obtained *by faith in the name of the only-begotten Son of God*, without whom there is neither *grace*, nor *life*, nor *remission*. Hence, our faith must stand fast upon the merit of our Savior, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

It is necessary, in hearing any discourse whatever, that the four following questions should occupy the mind:

1st. What is the sense and meaning of the word? How is it to be understood? Wherefore the meaning of the subject should be simply declared, without any ambiguity; that every one may presently apprehend the *purport* and *drift* of it.

2d. Is the word well grounded? Does it agree with Scripture? For without the Scripture, we should neither think nor speak upon spiritual subjects. And if the proposition is founded in truth, then the third question is—

3d. Am I so? (guided by the word of God?) Have I experienced this? (salvation through Christ?) And then follows—

4th. How shall I come to the knowledge and practice of it? (the truth regarding salvation, as it is founded upon Christ Jesus.)*

All this must be observed also in the doctrine of Jesus Christ;—it must be *understood, considered, sought after, and found out*.

* The words in parentheses are our own.

What is it, therefore, to believe that Jesus is the Christ? *It is to know, and be divinely convinced of this truth, that once, (in the fullness of time,) about seventeen hundred years ago,* Jesus, an extraordinary man, appeared in this world; that this same Jesus, was as truly GOD as he was the Son of Man; that He, in the presence and sight of a multitude of people, Jews and Heathen, died for us men upon the cross; that he suffered all this both to atone for our sins, and to reconcile us to God, and also to pull down and destroy the power and system of sin upon the cross,—to extirpate its tyranny and dominion from the face of the earth, and to make it a slave for ever."*

The following letter of the Rev. P. Latrobe to his children, written at sea during a voyage to the Cape of Good Hope, in 1815, will no doubt be truly acceptable to the readers of the Miscellany.

On board the Brig ALBION,
December 6th, 1815.

My Dear Agnes,

Among the precious gifts which it has pleased God to bestow upon his creature man, and even to leave him in possession of, after he had forfeited, by disobedience, all claim to his favor, I consider *music* as one of the most important and valuable, both as to its nature, its effects, its use, and its eternal duration. To those whose ignorance, conceit, want of feeling or prejudice makes them disposed to contradict me, I have as little to say, as I should have to say to a man, who would assert the uselessness of hearing, because he was born deaf.†

I am thankful that all my children have musical souls. They have not only what is generally termed a taste for music, but they feel something of the secret and mysterious power which it pos-

* It is more than one hundred years since this discourse was published.

† The contents of this letter are earnestly recommended to the attention of youthful candidates for service in the house of God, whether as ministers of Christ, or as leaders of the devotions of his people. The sentiments expressed, and the principles laid down, are those of a fellow-servant, who was confessedly a master of the subject discussed, and it is believed, that they are such as will stand the double test of reason and experience. Of their truth and importance the author was increasingly convinced, as he approached the close of a long and active life, and he lost no opportunity of inculcating them, which his intercourse with others afforded him. In support of his views on the subject of profane or secular music,—views which to many may appear to be too strict to be reasonable or practical—the following passage of a letter addressed by the late Rev. Basil Woodd to a young clerical friend, may be adduced—"I do not know what your habits in music are, but it is a subject on which I am jealous. If you are in danger on this point, forget not the wise remarks of my dying child on songs and light music. I inserted them in the "Christian Observer," and hope that they will tend to correct that halfhearted, dissipated religion, which defiles almost every religious family I am acquainted with. Let your songs be of your God and Savior. I do not know that this particularly applies to you, but if it does, in the name of God, follow my advice, and burn all theatrical compositions—for music and the theatre were the death of my son."

senses over the heart, and the rapturous delight which it conveys to the intellectual part of man, and which language cannot describe. At least, all of them have souls, qualified to feel and understand these influences, if at all attended to, and which nothing but total neglect can blunt or suppress. Some well-meaning people admit the power of music to be extraordinary, but on that very account dread it, and, seeing the bad use made of it by the evil spirit of the world, would exclude music from those gifts of God which ought to be stirred up within us, and received and improved with humble gratitude to the all-wise and bountiful Giver. That they are mistaken, I need not tell you, who know that, whatever may be the abuse of this noble and heavenly science among a crooked, perverse, and ungodly generation, in which it only shares the fate of every other good gift, its effect upon the mind and heart may, under the guidance of God and his Spirit, be truly profitable in advancing our best interests.

It is not my intention to discuss here the nature of the science, but as I wished to express my thankfulness to Him, from whom I have received so many tokens of undeserved favor, by recording some facts, which will show what means He was graciously pleased to employ to draw me to himself, I address this letter to my dear daughter Agnes, in whom I have perceived a more than ordinary susceptibility in feeling and enjoying the exquisite pleasure conveyed by musical combinations, hoping, that as music was one of those means alluded to, whereby her father was made attentive to his spiritual concerns, the same may be the case with her, as with every one of his children, who are blessed with the possession of the same talent.

I will proceed to relate to you as well as my recollection will allow, in what way the gift of a musical soul proved to me a spiritual benefit.

From my earliest infancy, every kind of musical sound immediately attracted my attention. In sickness and pain, it would stop my crying, and overpower even the feelings of anguish in teething; and I was very glad to perceive, that in a greater or less degree, the effect of music was the same in all my children. I heard no silly or profane ditties; but the hymn-tunes and anthems of our Church, sung in Fulneck chapel, sunk with their solemn chords into my soul. All musical combinations of sound delighted me, but particularly those called chromatic, and they were intended to be the vehicle not of intellectual pleasure only, but also of a divine influence.

When I was about six years old, as I guess from the seat I was then occupying, during the reading of one of the lessons in the

Passion-Week, I heard the late Mr. Worthington and others sing that Hymn :

“O that to this heavenly stranger,
I had here my homage paid, etc.”

The old translation was :—

“O that I had that greatest blessing,
To be near him constantly, etc.”

What I then felt I cannot express in words. Even now, half a century after, I have a faint repetition of that sensation, whenever I hear that anthem, nay even while I am writing this, in the midst of the Atlantic Ocean. While the sweet and plaintive strains in that devotional composition occupied all my attention, I was most powerfully struck and affected by the sentiment conveyed by them to my heart, and overcome with love to that Savior, who had suffered so much for me. I formed, as well as I could at that time, a resolution to give my heart to him, and live alone to him in the world. I certainly should have been at a great loss to have described the nature of my feelings, and the purpose of my soul, but it was a genuine work of God's Spirit, and whenever anything in music brought that air and its words into my mind, my eyes were filled with tears, and my heart drawn towards our Savior.

In 1771, I went to Germany. The academy at Niesky was at that time a good school for music, and the works of some great masters were often performed, and helped to form the taste of those, who loved that science. We had three exercise-concerts in a week, and any boy, having an inclination to learn some musical instrument, had only to apply to our venerable Inspector Zembsch, and he was soon admitted into one of the music-schools.

I had already at Fulneck, been occasionally employed to play the organ at the chapel, and was eager to improve in that art at Niesky, for which there was very good opportunity. In due time, I was allowed to take my turn in playing in the children's meetings. In general, it cost me no trouble to get any tune by heart after hearing it sung four or five times, and I hardly remember ever learning to play a tune by the tune-book. There was one, however, which I could not remember, but always made some blunder in playing it. It was a very plain, easy tune, and I could not conceive what possessed me, that I was unable to play that as well as others. I must confess, that at the time, it was the music alone that engaged my attention ; as to the words, I troubled myself very little about them. One of my fellow-students, Jäschke, afterwards organist at Herrnhut, to whom I complained of the difficulty of learning that particular tune, advised me first to learn the words of the hymn, assuring me, that by so doing, the music would

accompany the words in
playing it. I followed hi

"Give me

Thus said

with the response—

"O take

Beloved

These verses were f
to impress the words
But once, when I wa
denly roused from m
it is not my intentio
enjoy the pleasures
as if some one said t
This led me into a
crying for mercy;
with a heart lifted
me his own. To
attending the ex
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repented of all my ingratitude, indifference, and resistance to his Spirit, with a compunction which accompanied me in secret for a long time after. And when, at the conclusion of that service, the congregation rose, and with united voices sung that hymn,

"Praise be given to Christ, our souls' beloved," etc.

the effect on me was such, that I thought myself transported among the saints in bliss, joining in the song of the redeemed. Then, as though remembering that we were still on earth, the minister added, and the congregation sang, in a softened tone of voice, part of a verse in use at that period,

"Now seal me Thine,—and be Thou mine,
That nought on earth me ever
From thy communion sever!"

The organ was played by my dear friend Verbeek, with such incomparable simplicity and attention to the subject, that it was as if he had the art of making even inanimate matter speak the language of devotion. I hardly knew my way out of the chapel, and if, in the midst of other occupations, or even in times of levity and folly, any musical strain brought to my recollection that tune and hymn: "Now seal me Thine," I was instantly corrected and brought to my senses. Don't say that it was merely the power of a vivid imagination. I grant that something may be attributed to that influence, but even that is under Divine guidance, and may be made, by the operation of the Holy Spirit, the channel of blessing, and the means of real and genuine good.

I have been led into a more particular account of that event, as having been the beginning of a new period in my spiritual course. This world lost part of its hold upon me; I had tasted something of the powers of the world to come, besides the sweets of a preparation for it here on earth.

In 1776, I went to the seminary or college of our Church at Barby. Music remained a favorite amusement, and I had much more opportunity for improvement in it than I made good use of; being encouraged by those excellent men, Gregor, Loretz, Verbeek, and others of my superiors. I believe I may say with truth, that it kept me and others out of much mischief, and from spending much of our leisure time in idleness and folly. This is not the place to enter upon a dissertation on its usefulness, in furnishing a rational relief to young people both for mind and body, and filling up their vacant hours with pleasure and profit to themselves, and their neighbors; otherwise it would not be difficult to show propriety of encouraging the exercise of this delightful proper restrictions, in all our institutions. The

directors of our seminaries have always paid attention to it, whether they were themselves musical or not.

At Barby I spent some of the most unhappy, as well as some of the happiest portions of my life; but the Lord followed me with unwearied patience and forbearance, and again made music a means of often calling me back from paths of error, in which I had strayed.* Various instances, similar to those already quoted, might be adduced, but I should soon become too prelix, were I to endeavor to furnish a more detailed account of them.

As it had pleased God to give me a genius for music, I learnt with great facility, to play such instruments as were wanting to make our little band more complete. The organ and pianoforte occupied most of my attention, and I was fond of playing the former at church. But our taste at that time was bad. The noble simplicity of our church-music and hymn-tunes was lost in flourishes and ill-placed decorations, and deformed by long straggling interludes. Little attention was paid to that agreement between music and words, by which they are made to speak the same language, and to convey, each in their degree, the same feeling to the mind. Frequent complaints were made by the worthy and venerable fathers of our Church, who then resided in the castle at Barby, and felt themselves disturbed by the thoughtless manner of playing the organ. But these were not heeded, being rather considered as a proof, that the complainants wanted skill to appreciate the value of the artful and ornamental musical drapery, with which we clothed tunes, otherwise, in our opinion, too dull and monotonous.

No one felt more keenly, and more justly, the absurdity and hurtfulness of our manner, than that excellent man, the late Bishop of Spangenberg.† After much gentle and fruitless remonstrance,

* The author here alludes neither to errors in doctrine nor to immorality in practice, from both of which he was graciously preserved, but rather to spiritual indifference, worldliness of mind, and neglect of serious and profitable study.

† This eminent man, the early friend and faithful coadjutor* of Count Zinzendorf—whose biographer he eventually became—was yet more distinguished by his labors and endurances as a servant of Christ, than by his writings, valuable and useful as these have proved. With the early history of the Brethren's Church, and its missions among the heathen, his name is inseparably connected. Of his various published works, the "*Idea fidei fratrum*," or "*Exposition of Christian doctrine*," is most extensively known, having been translated into the English, Dutch, French and other languages. After a careful perusal of its contents by the venerable John Newton, it was pronounced by him to be the best system of Divinity with which he was acquainted, because the simplest, least technical, and most scriptural. A noble simplicity was indeed the leading feature of the author's character; and to this may doubtless be attributed in a great measure, his ability to act the part of censor and instructor, even in reference to a comparatively unknown art, of which the circumstance here narrated, affords so striking and interesting a proof.

He at length hit upon an expedient, which at least, in a degree, answered his purpose, and for which I feel grateful at this moment. I was only one of eight students, (if I remember right) who took their turn by weeks to play the organ at Chapel. He thought, however, he had some claim upon me, on account of the great love and friendship which subsisted between him and my grandfather Antes,* in North America, and my own father. I experienced, on many occasions, the benefit of it, for he favored me with very particular attention, and often gave me the best and truly paternal advice. He thought, therefore, that he had a right to expect something more from me than from others; and once on a Communion-day, sent for me after dinner to the castle.† I was not a little alarmed on receiving the message, fearing that some complaint might have been lodged against me, which might subject me either to a reprimand from the venerable Bishop, or even to suspension or exclusion from the Communion. I therefore entered his apartment with fear and trembling, but was soon relieved by the kind and affectionate manner in which I was addressed. He asked me if I would take coffee with him; and, as soon as it was brought, began to make inquiry about my studies, my habits, my mode of life, making his remarks upon every part of my honest report and confession, with the most engaging liberality and candor. After this conversation had lasted some time, he announced that subject closed, but that he had still another object, in desiring to see me that afternoon. My mind was prepared to receive with humility whatever he might propose, and his words were to the following effect:—"For this long time past, I have been filled with concern, and even pain, when I reflected how the most beautiful part of our worship is rendered unpleasant to me and others, by the manner of my brethren in playing the organ. They seem not to have duly considered the importance of that species of service, especially in a living Church of Christ. I will not charge you or them with levity or indifference, for I conceive the fault to originate more in thoughtlessness, than in a total disregard to the subject of the hymn, or the feelings of the congregation; but it has become such a burden to me, that I cannot help feeling rather indignant, especially as

* Henry Antes, a land proprietor and magistrate, of Fredericks county in Maryland, was among the earliest friends of the Brethren in that state, and subsequently an esteemed member of their church. One of his daughters, Anna Margaret, became the wife of the Rev. Benjamin La Trobe, and was the mother of the writer of these letters. His son John was a Missionary for twelve years in Egypt, on which country he published a series of "Observations" in a work small in size, but valuable in matter, according to the testimony of the late Dr. E. D. Clarke, of Cambridge.

† The practice of celebrating the Lord's Supper monthly, on the evening of the ancient Sabbath, or the eve of the Lord's day was formerly nearly universal in the Church of the Brethren, and still prevails in their continental congregations.

some conversation I had with your leader, produced no impression or effect whatever. I have this day been desired to officiate at the Holy Communion, but had almost declined it, for fear that the common way of playing the organ might again so much disturb my mind, that I should become unfit for so solemn a service, and be interrupted in my enjoyment by a distracted attention.

All at once the thought struck me, I will send for my dear friend La Trobe, and speak with him about it. Perhaps he will not despise the remarks of an old man, who indeed understands nothing at all of music, and cannot point out the nature of the grievance, but yet thinks that he has a just sense of what is proper and consistent in performing a service in the house of God, which may either contribute to edification, or create great disturbance in the minds of the congregation. Perhaps he will feel disposed, if not from a conviction of his mind, yet out of regard to an old friend of his grandfather, father, and himself, to humor him for once, and to play in such a manner as will please him. Now, do you think, my dear brother, that you can bring yourself to omit for my sake, what you may consider very fine, and condescend to play a simple tune, unadorned with so many additional notes and flourishes, and though you should even not like it yourself, submit, for friendship's sake, to humor my weakness. Yes, I am confident you will; and do pray our Savior, that he may give you grace to do it in a manner well-pleasing to Him, and edifying to His people."

I heard this affectionate address with an impression, which convinced me of the truth of his remarks, and moved me even to tears, and I promised him, that the next time it was my turn to play for him, I would endeavor to gratify him as far as possible, but that it was N. N's turn to-day. "No," said he, "you shall play for me to-day. It was on that condition, that I consented to preside at the communion, and I will send an apology to the proper organist." He added, as I was leaving the room, "Well, my dear brother, if, after having acceded to my request this once, you are really of opinion that I have erred in thus endeavoring to make a revolution in the manner of playing the organ, I will say no more; but shall be thankful, for your compliance with my wishes on this occasion."

The business was settled, and I took the organ. I prayed the Lord, that he would grant me to act herein also, as is well-pleasing to him; and was happy to hear afterwards from my highly-venerated adviser, that he fully approved of the simple and artless manner I had adopted, in accompanying the beautiful hymns he had chosen for this solemnity.*

* In the Brethren's Church, the form prescribed for the administration of the Lord's Supper is of the simplest kind. The service is eminently liturgical and eucharistic; and, to render it as far as possible, (as the name seems to imply) a Holy Communion of sentiment, of feeling and of experience, as well as of the sacramental enjoyment of the body and blood of Christ, a series of hymns, suited to the occasion, constitutes an integral portion of it.

Little did the venerable Bishop suppose, that on that occasion, he was reading a lecture upon Church-music, which would produce more real and abiding benefit to his auditor, than most of the learned and elaborate dissertations upon counterpoint have ever done. He did, indeed, bring about a reformation, the good effects of which were enjoyed for many years. As for me, I was so fully convinced, by the experiment itself, of the superior effect of true simplicity in accompanying hymn-tunes, and suffering the beautiful combinations and transitions, with which many of them abound, to present themselves in their native grandeur, divested of the harlequin dress by which many organists are apt to cover and disgrace them, that from that day I changed my whole style of playing. I had my reward, in being honored with frequent messages from the Bishop to play the organ when he officiated, which, though it naturally excited a little envy, was in general submitted to. Others also adopted a plainer style, to the satisfaction of their hearers. But the most essential benefit I derived from this circumstance was, that it led me to consider the services of an organist in a living congregation of Jesus in a new light, and taught me to pray, that, as far as I was engaged in it, I might serve Him acceptably, and not disturb, but rather further the devotion of the congregation. When I afterwards became a tutor in the academy at Niesky, I had the satisfaction of training eight organists among the young students, into whose minds I endeavored to instil the principles and precepts I had been taught by Bishop Spangenberg. Thus, as I observed above, the good effects of his lecture on Church-music, delivered that day, have been felt and spread abroad in various directions.

You will be tired with the length of this letter, and so am I. I will therefore come to a conclusion, and only add one word more, by way of friendly exhortation. Whenever you employ your voice on earth, remember, that it is soon to be employed in heaven, in singing the song of the redeemed; and that your musical talent was given you, that you might in this state of trial and preparation have, for your encouragement, the means of enjoying a foretaste of that eternal bliss, wherein your occupation will be a perpetual expression of gratitude to Him, "who has loved you, and washed you from your sins in his own blood." Under this impression, you will be tempted to use it for no other purpose than for the glory of our Savior.

I am, my dear Agnes,

Your most affectionate father,

C. I. LA TROBE.

GENERAL CHURCH INTELLIGENCE,

Or Weekly Leaves, communicated by the U. E. C. in Bethelsdorf, from the 22d of May, to the 16th of July 1863. (No. 31—38.)

1, Our brethren Tæger and Spiescke in their last letters from Australia, written about the middle of January, state that the evil-disposed colonists still endeavor to prevent the native Papus from having intercourse with the missionaries, and that they both had been suffering with an affection of the eyes peculiar to that country: but they confidently relied upon the Lord for further help.

2, Br. Wullschlegel in Paramaribo informs us, that on the 7th of April last, the married sister Sophia Henrietta Dohrman died of a consumptive complaint, in the 49th year of her age.

The brn. Stanke and Theodore Cranz, with their wives, arrived at Paramaribo on the 2d of June; having made a prosperous voyage, although they at one time encountered a terrific thunderstorm, during which the lightning struck into the sea close beside their ship.

The widowed sr. Voigt landed in Nieuwendiep on the 24th of May.

3, On the 23d of April the corner-stone of a new church was laid in Friedensfeld, Santa Cruz.

Br. Hæuser reports, from Bassaterre, St. Kitts, that a very blessed celebration of the Passion week was held there; all the meetings having been very numerous attended. Br. and sr. Muenzer arrived at that island from Barbadoes on the 13th of April, and were to take charge of the congregation at Bethel.

Br. and sr. Badham reached Barbadoes again in safety, after a very quick passage of only 24 days.

Br. and sr. Heath and the widowed sr. Spence, who left Jamaica with a company of children under their care, reached London in good health, on the 25th of May.

4, The single br. Jens Paul Juergensen, who has received a call to the mission in Mosquitia, was united in marriage to the single sr. Ingeborg Mary Christine Roost, at Christiansfeld, on the 24th of May; and on the 17th of June br. and sr. Juergensen, in company with sr. Antonio Glöckler, who has also been called to the same mission field, set sail from London.

5, Ordination to the episcopal office in the Brethren's Church was conferred upon br. John Christian Brentel, previous to his departure for South Africa, as also upon br. Henry Theodore Dober, congregation-helper and minister in Neuwied. Both ordinations were performed at Herrnhut on the 26th of June, by br. Christian William Matthiesen, assisted by the brn. Peter Frederick Curie and John Christian Bechler.

On the 10th of July brother Francis Emil Seidel, Warden of the congregation at Herrnhut, together with the brethren Edward

Pagell and Augustus William Heide, who have been called to commence a mission in Mongolia, were ordained deacons of the Brethren's Church by br. Breutel.

6, On the 12th of July, the U. E. C. took leave of br. and sr. Breutel, who then set out for England on their way to the Cape of Good Hope. The missionaries Pagell and Heide having received instructions from the U. E. C. relative to their call to Mongolia, and been commended to the care and guidance of the Lord, likewise left, on the day following, for England; whence they expect to sail in company with the missionary Rebsch, who is in the service of the english episcopal missionary Society. The brn. P. and H. will endeavor to reach the borders of Mongolia by the way of the East Indies, confidently hoping that the Lord will then open a road for their further progress. Our congregations will assuredly remember these dear brethren before the Lord, whilst they are travelling to that distant and untried field of their future labors.

7, Br. and sr. Luttringshauser, br. and sr. Schopman, and the widowed sr. Teutsch, missionaries from South Africa, having in charge a company of children for the schools in Kleinwelke, arrived, after a voyage of ten weeks, all in safety at Rotterdam on the 4th of July, and proceeded directly on to Zeist.

The single br. William Bauer, who has been called from the post of Warden's assistant in Neusalz to the mission in South Africa, left for Altona, there to take ship for the Cape of Good Hope.

In a letter dated Gnadenthal, May 12th, br. Koelbing communicates the following intelligence concerning Shiloh: The solemn meetings of the Passion Week and of Easter, as also the celebration of the Lord's Supper on Maundy Thursday, were attended with great blessing. On Sundays the School house in which the meetings are kept is so crowded, that a more spacious locality is truly desirable. Many of the Hottentots who formerly belonged to this congregation now appear to be really penitent, complaining that they have no peace of mind because they have forsaken Jesus.

8, The Harmony left London for Greenland and Labrador on the 11th of June.

A letter from br. Valentine Mueller of Lichtenau, dated March, 21st, has just come to hand, bringing the first intelligence this year received from Greenland. The Greenlanders, as also our European brethren and sisters, enjoyed good health. The winter had been mild, with scarcely any snow; and thus the Greenlanders were enabled to procure the means of subsistence, without interruption. Many residents at the out-places came in to celebrate the Easter-festival, which caused the town to assume a right lively appearance. They seemed to be prepared for receiving the word of life, and attended diligently upon the services of the Church.—Last autumn our brethren visited all those at the out-places as far as it was possible to do so; and the native assistants did the same dur-

ing the winter, and held meetings at the different places. The 26th of March was distinguished as a day of particular blessing by the confirmation of nine hopeful young persons.

9, The single br. Theophilus Emanuel Raillard, assistant minister of the congregation in Herrnhut, was married at that place on the 23d of May, to the single sr. Louisa Eleonora Verbeek.

Br. and sr. David Cranz arrived at Koenigsfeld on the 22d of May, and on the following day were introduced to the congregation.

Sr. Elizabeth Lemmerz having wished to resign her office of Laboress of the single sisters' choir in Berlin, that she might be able to devote herself entirely to the instruction of the school for girls, which is under her charge, and which is continually growing in numbers, sr. Amelia Wilhelmina Garve of Gnadenfrey has been called to the superintendence of the single sisters' choir.

Br. Henry Theodore Verbeek, teacher in the pedagogium at Nisky, has received a call as assistant to the inspector of the boys' school at Neuwied; and br. John Raillard, teacher in the Unity's schools at Nisky has been called to act as home-missionary in Neudietendorf.

The brn. Lewis von Buelow and Louis Enequist, teachers in the school at Lausanne, have been appointed to other places—the former is to become teacher in Gracehill, and the latter in the pedagogium at Nisky.

10, The Annual ministers' conference at Herrnhut, held on the 26th of May, was attended by sixty-six ministers and instructors of youth.

11, On the 8th of July the neighborhood of Gnadau and Doeben, as also the plain of Great Hennesdorf, was visited with a tremendous hail-storm, that laid many fields waste, and broke many panes of glass. The windows of the meeting-hall at Gnadau were greatly damaged. On the day after, the congregation returned thanks to the Lord for having suffered no lives to be lost, and no bodily injuries to be sustained.

12, The laboress of the widows' choir in Fulneck, sr. Susannah Taylor, has requested to be relieved from her office, in consequence of ill-health.

13, Br. Kluge, having entrusted the affairs of the Unity's Administration in Salem to the care of his successor, br. Emil A. von Schweinitz, left Salem with his family on the 21st of April, and arrived in Bethlehem on the 5th of May. Though somewhat impeded in the execution of his plans by illness in his family, he, nevertheless, soon after proceeded on his tour of visitation through the western congregations. (Br. K. having accomplished his mission to the West, has again returned to Bethlehem, where, we are sorry to say, he is still detained by the sickness of one of his children, and is himself just recovering from an attack of fever; we however hope and pray, that he may ere long be able to con-

plete his proposed arrangements preparatory to his departure for Europe to take his seat in the U. E. C.)

14. Departed this life :—

a, In Nisky, on the 7th of May, the widowed br. Samuel Kleint, formerly a missionary in the West Indies, in the 72d year of his age.

b, In Herrnhut, on the 25th of May, the widowed br. Daniel Roemer, at the age of 50 years. He had also served as a missionary in the West Indies.

c, In Ebersdorf, on the 12th of June, the home missionary and single br. Werner Vogel, at 43 years of age.

d, In Herrnhut, on the 21st of June, the widowed br. Samuel Brunner, in the 72d year of his age. He formerly labored on the West India mission, and his last station was that of minister in the congregation at Norden, in East Friesland.

e, In Gnadenfeld, on the 6th of July, the single br. John Merk, formerly a laborer in that place, at the age of 74 years.

HOME MISSION INTELLIGENCE.

Since the removal of br. Kaltenbrunn, with a part of his flock, to the West, where he has been welcomed to a new field of labor in the vicinity of Watertown, Wisconsin—(of which notice was given in the last annual report of the H. M. S., see June No. of Miscellany, p. 189)—br. Guenther has been faithfully attending to the spiritual wants of the few remaining families belonging to our little German congregation in the city of New York. He keeps two meetings for them in their chapel in Houston street, on every Sunday, the one at 10 o'clock in the forenoon, the other at half past 7 in the evening. The number of his stated hearers, which varied at first from ten to sixteen, has gradually increased, until he now has from 25 to 35. The pitiable condition of the Germans in Brooklyn induced Br. G. to attempt preaching there on Sunday afternoons, in the hope, that ere long a brother might be stationed at that place, who could preach in both English and German: for it is not possible for br. G. to keep Sunday School and preach three times on every Lord's day, in connection with his arduous week-day labors, without soon destroying his health, and thus, perhaps, rendering him entirely unfit for future usefulness in his present calling. At the solicitation of a number of Germans residing in Danbury, Connecticut, br. G. visited that place (distant 60 miles or more from N. Y.) in the early part of July, and preached in a private house to a numerous assemblage of persons, who had anxiously desired once again to hear a sermon in their mother tongue,

and who were so gratified with the opportunity afforded them, that they begged br. G. to come at their expense regularly every four weeks and hold a meeting for them; which request he had, of course, to refuse, as also (on account of his not being ordained) to decline baptizing six children who had been brought to the meeting for that purpose. Not far from Danbury is a town in which 600 Germans are said to be living without having a preacher among them.

On the 28th of July the ordination of br. Guenther, as Deacon of the United Brethren's Church, was performed at Litiz by bishop Peter Wolle. Some of the members of our congregation at Litiz presented br. Guenther with \$32 towards the purchase of a musical instrument for the use of his congregation in New York—that they may the sooner be enabled to learn the beautiful and simple melodies adapted to our own collection of hymns.

On the evening of the same day that he returned to New York, br. G. was called upon to baptize a dying infant of five months old, whose parents were in great distress, especially the mother, on account of their child not having been sooner dedicated to the Lord, though they were not then holding communion with any christian church. With prayer to the Lord for His Holy Spirit's aid, and in the hope that this stroke of affliction might be the means for preparing the parents' hearts to receive the word of admonition and attend to their souls' concerns, br. G. repaired to their dwelling, and after having addressed them in a manner suitable to their wretched case, administered the rite of holy baptism to the suffering babe, which a few hours later was happily released from all its earthly miseries.

On Sunday, the 14th of August, br. G. and his German flock had a solemn celebration of the Lord's Supper, which was attended by over thirty communicants.

JAMAICA.

Extract of a Letter from Br. Edwin E. Reinke, to his parents at Bethlehem, dated

NEW EDEN MOUNTAIN COTTAGE,
August 22d, 1853.

Dearest Parents:

In my last letter of May 19th, I satisfactorily accounted for a long silence. Again a long interval has elapsed, and *again* the hindrance has been of the same nature. It is amazing how unstrung one's nervous system becomes here in the West Indies, after a severe spell of illness; to be fully understood, it must be experienced. While I was still very weak, and recovering slowly, my

poor Charlotte was again laid low by the old enemy; and all the people in our yard got the fever, the teacher, the cook, the cook's boy and the horse boy. My wife's case demanded my constant and unremitting attention; so that I had not a moment to spare, when free from official duties. We were again compelled to "flee to the mountain;" and this posture of affairs increased very considerably the burdensomeness of my duties in the plain below (the mountain cottage being three or four miles distant from New Eden,) especially in "speaking weeks," when every day found me in the saddle on a dangerous, precipitous road. The common, daily recurring, requirements of domestic life also drew largely upon my time. We must fetch water from a distance of four miles every day. This is conveyed in two small breakers (hampers?) on the back of a mule, and a man must of course be hired. You find that the breakers leak. The nearest cooper lives three miles off. Send to him—he's not at home, or he has no time, or his mending is worth nothing; or the mule has a sore back, or the pad is torn, or the pack-saddle is out of order; or no ropes are to be had; or the missionary must go and tie them himself. No shop is near; no neighbors, no help. In short, no one but the missionary has any judgment or common sense. The poor negroes have little to begin with; and what little they had, has been crushed into nothing by the accursed system of slavery. It is astonishing how one gets used to this, as well as to most things, although sometimes patience must indeed have her perfect work. Just so it is with the sisters' work. Everywhere there is nothing to work upon, but raw material, and no combination of labor. Under these circumstances time slips past unperceived, and especially if sickness supervene.

But notwithstanding all our repeated ailments and infirmities, our blessed Lord vouchsafes to us his peace, and that contentment, which, with godliness, we are assured, "is great gain." "He that is down, needs fear no fall. He that is low, no pride. He that is humble, ever shall have God to be his guide." "At evening time it shall be light." "And although thy beginning have been feeble, yet shall thy exit be glorious."

The dispute between our Assembly and the governor and council, has terminated in favor of the Assembly. Sir Charles Grey has been recalled, and Henry Barkly, Esq., hitherto governor of British Guiana, (where, in a similar state of things, he fully succeeded in reconciling all differences,) is daily expected in a government vessel. Perhaps plain Mr. will do more than one of your titled folks. Meantime even newspaper war has ceased, and there is a complete calm. There is still no tariff and no revenue; but as every one knows, that this is only temporary, competition had not brought down prices correspondingly to benefit the consumer, but the importers pocket the whole. The jaildoors have been opened, and a flood of villainy let loose on the land, on the plea, that

there is no money, although contractors for supplies have signified their willingness to give unlimited credit. The British government proposes to assume £15,000 of the annual interest of the debt of Jamaica, on condition, that it reform certain abuses in its anomalous constitution. Whether salaries will be reduced, (the new governor has volunteered to forego £1000 of his salary at once,) and what will be the ulterior fate of the other measures proposed by the Colonial secretary, remains to be seen.

The week, in which the first of August (the anniversary of negro-emancipation) occurred, was one of incessant labor for me. We had an examination of two of our schools; but to describe them is difficult; they must be witnessed, to be appreciated. Much apathy still prevails regarding education; and I am convinced, nothing but a compulsory law and tax will do. Some of our brethren, as well as myself think, that the whole of the new system of "hedge schools" is unsound; although it cannot be denied, that great present benefits accrue from it. The parents are accustomed by it to get education *gratis*. As long as the excitement in England continues, all is well; but there is nothing to render the fund permanent, which at present has a surplus of more than \$1000. The application of certain persons formerly connected with the Church Missionary station at Siloa, eight miles from New Eden, to have a school opened among them by the Brethren, has therefore been favorably received. They live 16 miles from New Eden and 14 from Fulneck, on the highroad to Montego Bay. The brethren Plessing and Feurig were there once, and kept a meeting; and on Tuesday, Aug. 3d, I went, with the intended teacher, Mr. Rutty, an Englishman, and shoemaker by trade. The people have agreed to build a rough schoolhouse, and repair an old dwelling for Mr. Rutty and his family (three daughters and two sons), whilst the Brethren, in return for twenty hours school per week, engage to give him \$100 per annum, and all the schoolfees he can collect. The place where the schoolhouse will be built, is called Elderstie, or Joint Wood. The day I went thither with Mr. Rutty, I was much fatigued; not only on account of the ride of 32 miles, but also on account of the execrable road and much speaking. It being holiday time, the people turned out well, and quite filled the small house where we met. Accustomed as I am to our wretched singing at New Eden, when these people began with the tune Old Hundred, they sang with such a hearty good will, that it quite cheered me. They have subscribed here £25 for a schoolhouse, besides repairing the dwelling. I was commissioned by conference to tell them, that if they completed a schoolhouse, we would visit them and preach once a month, alternately from Fulneck and New Eden. After we had commenced with singing, read a psalm, and implored the Divine blessing and guidance, we proceeded to settle matters. The people wanted us to build a house and church at

once; but I assured them, that we did not wish to make proselytes of them, and that, out of love to their souls, we would give them £20 per annum, and no more, &c. Six of our New Eden communicant members accompanied me. At the conclusion, one of them addressed the meeting with such Christian feeling, and so much to the point, that I was not only cheered, but very much surprized; not having expected such things of him. He spoke chiefly of the blessings of freedom, and the advantageous offer now made to these people, in answer to their often repeated application; and I was pleased to see, what a good use he made of my sermon of the previous day, to which it was plain, he must have listened most attentively. The whole affair was so very unusual, that my fainting heart quite revived.

The new shop or shanty, on the Bogue common, near New Eden, has also been opened, and of course Satan had it all his own way for many days, with drumming, fiddling, dancing, revellings, and such like. After that, some "Myal people" began their frolics at Elim, and drew away many of the young people. Myalism professes to be the antagonist of Obeahism, and its antidote. By both the poor negroes are held in bondage, and miserably deluded and robbed of their money. Both would be wretchedly *childish*, were it not for the hold superstition has on the negro mind, and were it not for the cases of secret poisoning, that frequently occur. Obeahism is a lying, *secret* charm, for injuring or destroying another; the virtues of it are supposed to be in old rags, bits of glass bottles and feathers, and sometimes little wooden coffins, rats' dung &c. Myalism professes to be able to point out the place, where any Obeah charm lies buried; and by means of its incantations, to extract the cause of sickness, and foreign substances lodged in the body, such as, glass, bones, &c. With Myalism, a dance is always connected, and a mystic ring formed, always at night; the chief performers and sometimes bystanders, working themselves up into a fever of frenzy, till they sweat all over, foam and drop down in convulsions. All these things give us at times, as you may well imagine, a vast deal of trouble, whenever any of our people are drawn away by them.

EDWIN E. REINKE.

LINE S,

Composed by a German Sister at Neuwied, and translated for the Miscellany.

Theme: "It was neither herb, nor mollifying plaster, that restored them to health: but thy word, O Lord, which healeth all things."—Wisdom of Sol. 16. 12.

He sent his word, and healed them."—Pa. 107. 20.

1. How often during life's probation,
Have I had cause this truth to know!
'Twas giv'n to yield us consolation.
When pain and sickness lay us low;
When broken up the soul's deep fountains;
When fear and trouble rise like mountains;
"Oh!" we exclaim, "no herb can heal."
Then only to the cross appeal.
2. No herb can heal, no plaster quicken,
No skill on earth the evil mend;
On ev'ry hand distresses thicken.
In vain your treasures you expend:
Though many a cure prescrib'd you've heeded,
You've not yet found the help you needed.
Oh! but believe, "no herb can heal;"
And therefore to the cross appeal.
3. Upon the cross hangs the physician,
Who died for us that we might live;
And to restore our lost condition,
As remedy his blood did give:
He, he alone can save from dying,
When we, in faith, to Him are crying.
Do but believe, "No herb can heal;"
And quickly to the cross appeal.
- 4 "Ah, yes!" say you, "the souls' diseases
The blood of Jesus Christ will cure"—
For every ill our body siezes,
This remedy is just as sure.
Why is it pains afflict in season?
Are not our sins the constant reason?
And these, forsooth, "no herb can heal:"
Therefore unto the cross appeal.

5. The Israelites, when sorely bitten:
By serpents, on their desert way,—
(For evil lusts the host was smitten)—
Were bid to look, without delay,
Upon the brazen serpent raised;
And if, in faith, one thither gazed,
This help'd him more than herbs that heal:
Then only to the cross appeal.
6. Think of the many sin-molested,—
The lame, the sick, and cripples all,—
To whom our Savior manifested
Himself, as Helper, at their call;
No sooner He the word had spoken,
Than sickness' power at once was broken:
'Twas plainly seen, "no herb can heal,"—
To Jesus we must needs appeal.
7. Whene'er in faith we apprehend it,
We find his word hath still such might;
Through joints and marrow He doth send it,
And brings our sickness to the light.
A sword, our spirit penetrating,—
A balm, our pains alleviating, —
God's holy word, now sharply cuts;
And now the wound it gently shuts.
8. Now deep into the soul it goeth,
And pares away some morbid part;
Then like a healing oil it floweth;
Or splinters draws with nicest art;
It often brings to our attention
Old wounds, which we dislike to mention;
And oft it aggravates the sore,
Ere it is heal'd, to pain no more.
9. We aid the cure, when in subjection
To the physician we abide.
Did we but follow God's direction;
And only in His word confide,
Which shows how He's the best physician;
Such faith would mend our sick condition:
We then God's power would loudly tell,
Than which no herb can heal so well.
10. With the physician's will complying,
We needs must trust the recipe;
On our own wisdom not relying,
For that deceives oft woefully.

We dare not choose the healing potions;
Through fear of our mistaken notions;
But He, whose word alone doth cure,
Selects at once the means most sure.

11. Oh ! let us trust God's might unbounded,
And his all-healing word embrace !
Safe on His word our hopes are grounded.
Who his sole trust in God doth place,
Shall know the cross's power to save us,
And understood the truth God gave us—
That here below "no herb can heal."
Then, only to the cross appeal.

COME TO JESUS !

Listen ! dear fellow sinner ! How kind, how wonderful an invitation is this ! God speaks, and speaks to Thee ! The Father says, "*Come !*" The Son says "*Come !*" The Holy Spirit says, "*Come !*" The blessed angels echo the cry "*Come !*" Many poor sinners who have accepted the call join their voices in the appeal, and say, "*Come to Jesus !*" All unite in the entreaty, poor sinner, and, with all earnestness, plainness, and affection, implore thee to "*Come to Jesus !*"

When he was himself on earth, well knowing and full of pity for the sufferings and sins of men, as he looked round on the crowd which one day surrounded him, he tenderly said, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest !*" (Matt. xi, 28—30.) What he said then, he says now ! The invitation he gave to the men of that day, he gives, to thee, my fellow sinner ! "*Come unto me !*" Art thou not heavy laden with guilt ! Oh then come to Jesus, and thou shalt find rest ! Come to Jesus ! Come to Jesus !

NOTE.

It seems to have been taken for granted, that one of our brethren, whose communications have appeared in the Miscellany, is the representative of the opinions of the Ministers' Conference. We have noticed this with regret, because we do not think that the disinclination of brethren to appear in print warrants an assumption of the kind, and we feel constrained to declare that nothing is acknowledged as emanating from our Conference, unless it be signed by the

"Standing Committee." Every brother is, of course, at liberty to express his individual opinions, with which other brethren may wholly or in part dissent.

We also beg leave to say that we rejoice at the free expression of opinion on all subjects of interest to our Church; we believe that much truth has been brought forward in the various communications that have appeared, but we deprecate any unfriendliness of tone, as entirely needless, as decidedly injurious, and as opposed to the Savior's declaration: "ye all are brethren." Finally, we desire it to be clearly understood, though we believe that such a declaration ought not to be considered necessary, that the yearly meetings of our Conference are not, and are not intended to be, and can never become, legislative assemblies; but that they are, as their published minutes abundantly testify, conversational meetings for strengthening each other in faith, and hope, and love, and also for the friendly discussion of such matters, as would hardly possess interest for any others but the brethren in the ministry. We ask for the encouragement and intercession of all our brethren and sisters. "Behold, how good and how pleasant it is, for brethren to dwell together in unity!"

THE BRETHREN OF THE MINISTERS' CONFERENCE.

Nazareth, Sept. 19th, 1853.

OBITUARY.

Departed this life on the 17th inst, towards evening, in consequence of her confinement, sr. Emma C. Bechler, late Smith, wife of br. Julius T. Bechler, Warden of Litiz Congregation, at the age of 37 years. After her marriage in 1838, she served with her husband, as a faithful handmaid of the Lord, in our congregations at Bethania, N. C., Emmaus, Pa., and since 1846 at Litiz.

(For the Miscellany.)

LITIZ, Sept. 22nd, 1858.

DEAR BROTHER!

Permit me, through the "Miscellany," to return to the dear brethren of the Ministers' Conference my most heartfelt gratitude for their warm expression of sympathy, and their prayer in my behalf to a throne of grace, on account of the severe affliction to which a loving Savior has seen fit to subject me, in removing from my side a beloved partner, and translating her to the realms of

eternal peace and rest. None but those who have been placed in similar circumstances can realize, how cheering in such trying times it is, to receive from friends, far and near, such warm assurances of sincere condolence.

Blessed be the name of the Lord for His goodness,—for though He has in His wisdom and love grievously afflicted me, yet has He not withheld from me, his unworthy servant, the needful consolations of His Spirit; but has filled my heart with peace, in strengthening me with calm resignation to say, “Thy will, O Lord, be done.”

Your afflicted brother in Christ,

JULIUS T. BECHLER.

Donations towards Home Missions.

Contribution from Hope (Ind.) Aux. Society.	\$25 —
“ from Canal Dover Aux. Society.	10 —
Donation from a friend of Home Missions at Bethlehem	10 —
“ from br. James A. Green of Newport.	10 —

Subscriptions received by Rev. C. F. Seidel.

Ohio, Amos Miksch, for 1853, '54, Jacob Blickensdoerfer, 1853, '54, '55, Jon. Romig, 1853.—*Litiz*, Jacob Tschudy, '53,—*Easton*, P. Schneider, '53,—*Baltimore*, Mrs. P. Hoffman, '53,—*Philadelphia*, Chr. Blum, '53,—*Hopedale*, Ch. Bæzel, '53,—*Staten Island*, Mrs. Hoyt, '52, Mrs. S. Houseman, Mr. John Vanduzer, Mrs. Mary Vanderbilt, Benj. Sharrot, Robt. Summers, Robt. Barnes, each for 1853,

Donation towards Bohemian Congregation,

From Ohio, \$2 00

Donation towards Foreign Missions.

From Camden Valley, \$3 00

OMISSION.—Page 340, read

4th, When reviled for righteousness sake, in what spirit do I treat my persecutors?

THE
MORAVIAN CHURCH MISCELLANY.

No. 11.

NOVEMBER, 1853.

VOL. 4.

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COMMUNICATIONS.—The Editor is not to be considered responsible for the opinions of his correspondents on subjects respecting which the Church allows a diversity of sentiment.

BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

SUBSCRIPTIONS AND PAYMENTS

received by the Rev. D. Bigler, 522 Houston St., New York, Rev. Edm.
de Schweinitz, 74 Race St., Phila., Rev. H. A. Shultz,
Lancaster, by the Ministers at Litiz, Nazareth,
York, Penna., and Salem, N. C.,
and by the "Editor of the Moravian Church Miscellany,"
Bethlehem, Penna.

ONE DOLLAR A YEAR.

JULIUS W. HILD, PRINTER, BETHLEHEM, PA.

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REV. EDWARD RONDTHALER, *Principal*.

THE MORAVIAN CHURCH MISCELLANY.

No. 11.

NOVEMBER, 1853.

VOL. 4.

MINUTES OF THE MINISTERS' CONFERENCE

of the Western Congregations of the Moravian Church in North America, held at Hope, Indiana, June 1853.

FIRST SESSION, Saturday, June 18th. 8 o'clock, A. M.

The meeting was opened by br. Henry Clauder, Minister of Hope congregation, with the singing of a hymn, an address and prayer. The following brethren were present.

Br. Henry Clauder of Hope, Indiana; br. Henry Bachman of Gnadenhuetten, Ohio; br. Francis R. Holland of Canal Dover, Ohio; br. Charles Barstow of Coatesville, Indiana; br. Edwin T. Senseman of New Salem, Illinois. Besides these br. Jacob Blickensdorfer, sen., of Canal Dover, Ohio, and br. John Vogler of Salem, N. C. appeared, as visiting brethren, in our midst.

Upon motion br. Senseman was appointed Secretary. Br. Clauder, as minister of the congregation in which we had met, was requested to act as President.

2. Br. Senseman read a communication from Br. Martin Houser, Home Missionary in Illinois, in which he expressed the regret he felt in not being able to attend, and his kind brotherly salutation to the Conference, with his good wishes in our behalf. The brn. Holland, Bachman, Senseman and Barstow assured the Conference of the kind wishes and lively interest felt by their several congregations in our meeting. It was further mentioned that br. Wunderling, minister at Sharon, Ohio, had not been able to come, on account of sickness, and as it had not been deemed prudent, that all the ministers of the Ohio stations, should be absent at the same time, for so long a period as the meeting of this Conference required.

3. With regard to the objects of this meeting the Conference expressed itself as follows.—“We regard the objects of this Conference to be:

a, Mutual edification, instruction and encouragement.

b, The spiritual benefit of the congregation in whose midst we assemble.

c, The extension and purification of our branch of the Christian Church in the West.

4. It was resolved that we invite the present and late committee of Hope congregation, and the visiting brethren from other congregations, present, to act as members of the conference, and that our brethren generally, as well as all the friends of the cause of Christ, be allowed admittance to our meetings.

5. The ministers of the different congregations were now called upon to give a verbal account of the work of the Lord in their respective fields of labor. Br. Senseman commenced by giving a brief account of New Salem. After he had closed, it was suggested by a member of the conference, that it might be interesting and profitable to the public generally, to hear these narratives, and it was resolved to postpone this subject until Monday afternoon at 1 o'clock, and that to-morrow, (being the sabbath), a public invitation be extended to our brethren and friends to be present. Br. Clauder, however, gave an account of Hope congregation.

6. The subject of several communications lately published in the Miscellany was taken up, and conference resolved that the brethren Holland, Senseman, and Blickensderfer constitute a committee to prepare an essay for publication in this Miscellany in answer to Art. 1 of the June number of the present year. The conference regretted the publication of the article alluded to, and feared that it and similar publications tended to neutralize all our endeavors to give an intelligible and consistent character to our Church in America. After singing a verse, conference adjourned.

SECOND SESSION. Saturday afternoon, 2 o'clock.

1. After singing and a prayer offered up by br. Holland, a conversation upon various topics was held, without, however, arriving at any result.

2. The question was asked: "is it right and scriptural for us to baptize children of parents, who do not belong to our, or any other branch of the Christian Church?"

After an interchange of sentiment and experience, it was thought inexpedient to adopt any rule on this subject; that every brother must judge for himself, and act according to his own conviction. The almost universal impression, however, was, that it is right, under favorable circumstances, upon request, to baptize children of parents not at the time in connection with any branch of the Church.

3. It was further mentioned, that a book of discipline, not limited to one or two congregations, but acknowledged and adopted by all in our circle of labor, was a great desideratum. It appears

that br. Martin Houser has been at work upon one, containing, 1st, a short history of the Brethren's Church; 2d, its doctrines, principles and general Constitution; and 3d, a discipline. It was resolved to request a copy to be circulated among us for examination and revision, and in case we can agree upon one, that it be sent to the P. E. C. at Bethlehem, Pa., and the P. H. C. at Salem, N. C., for their sanction, and laid before our congregations for adoption. Uniformity in this respect is very desirable, especially as we are frequently asked for our book of discipline, and are always at a loss what to give. In case this matter can be arranged, it will be necessary to print a large number of copies in both languages. Our allotted time having expired, conference adjourned after singing a hymn.

THIRD SESSION. Monday morning, June 20, 8 o'clock.

After singing the verse: "Oh Lord, lift up thy countenance, etc., prayer was offered by br. Senseman.

1. The minutes of the sessions of last Saturday were read and approved.

2. A rough sketch of a communication, prepared for publication in the Miscellany, in answer to an article which has lately appeared in said periodical was presented. A lengthy and animated discussion arose on the subject of Confirmation as alluded to in that article. After this friendly interchange of sentiment, at about 10 o'clock, conference took a recess of about $\frac{1}{2}$ of an hour.

Upon meeting again, it was resolved that br. Senseman be requested to attend to a communication, setting forth our views of the character and proper policy of our Church, which after having been circulated and signed by the ministers that compose this conference, shall be sent on to Bethlehem for publication.

3. A brother asked the views of the conference on the subject of social prayer-meetings. Br. Bachman first gave his experience and views on this important topic. The conclusion at which he arrived was, that these meetings have been eminently blessed by our Savior.

Br. Holland thought that such meetings were entirely in accordance with the Spirit of our Church, and that this is the express declaration of our Synods, both provincial and general. That they are biblical, and an apostolic institution our brother proved by a reference to Acts xii. 12. The brethren Barstow, Senseman and Clauder all expressed themselves in favor of such meetings, and we mutually encouraged one another, to greater earnestness and zeal in our endeavors to promote them.

It was regarded as a favorable omen, that the prejudices formerly entertained by many brethren, were gradually wearing away, and that our dear brethren of the Provincial Conferences, who have

the watch over our Zion, are with us. The brethren of the conference all expressed their wish and decided opinion, that these prayer-meetings should be conducted with decency and in order, and above all with christian simplicity; and that we should caution our brethren, not to indulge a doubtful, (not to say a false) fire. If conducted in a social and solemn manner, they must be conducive to great good. Other remarks of a kindred character were made, and one brother gave a very pleasing picture of the happy effects of these meetings on our missionary stations. Several brethren of the Hope committee responded to these sentiments, with much feeling. Our hearts flowed together in great love, and we experienced from our blessed Savior the gracious assurance, that he was in our midst, and was still willing to own and bless our beloved Church. After we had implored the divine blessing upon ourselves, our congregations, and the whole Brethren's Unity, we sang the verse:

Blest is the sacred tie, that binds
Our hearts in Christian love, etc.,

and adjourned.

FOURTH SESSION. Monday afternoon, 2 o'clock.

1. We commenced our session this afternoon by singing:—

What brought us together, what joined our hearts, etc.,

Br. Barstow offered prayer.

2. Upon request, and according to previous appointment, the brethren gave short, verbal accounts of their respective spheres of labor.

Br. Senseman commenced by giving a brief account of the commencement, progress and present condition of New Salem congregation. He was followed by the brethren Holland, Barstow and Bachman. These narratives were upon the whole quite pleasing, and served to inspire us with the hope that the day of the Lord's visitation, for which we so often pray, may not be far distant. Br. Bachman's account of Gnadenhuetten and vicinity was very cheering, and we rejoiced greatly to hear that a precious time of revival had commenced in that Church. Might this blessed Spirit spread. After singing a hymn conference adjourned.

FIFTH SESSION. Tuesday morning, June 21, 8 o'clock.

1. After singing the hymn:

"How sweet, how heavenly is the sight,
When those who love the Lord, etc."

Br. Bachman addressed the throne of grace in prayer:

2. The minutes of the sessions of Monday were read and approved.

3. A letter from br. Ephraim Conrad, of Moravia, Iowa, to br.

Clauder was read. After a lengthy conversation upon the subject of a visit to Iowa, br. Clauder was requested to correspond with the Home Mission Society at Bethlehem, and say to them, that several brethren in Indiana and Illinois were willing to go upon such a visit, in case they can do so consistently with their duty to their respective congregations.

4. The subject of a school for the preparation of candidates for the ministry was spoken of. It was regretted that opportunities for mental improvement, presented to suitable subjects for the service of the Lord, were so slender. We as ministers will bear this in mind, and will endeavor when suitable persons present themselves, to help them to procure some means to acquire the necessary preparation for efficient service in the Lord's vineyard.

5. Our conference thought it advisable that prayer bands be introduced into our congregations, especially for such as have lately been confirmed, not, however, as a matter of compulsion.

6. Our attention was likewise drawn to the subject of a religious newspaper, devoted to the interests of the Church. Of course in our great weakness we were not able to devise any means, or come to any definite result. It was thought best, however, that the members of this conference correspond with their colleagues in the ministry, as well as the Brethren in general, upon this subject, as under favorable circumstances, with the blessing of God, some good may result from it.

After singing, conference adjourned.

SIXTH SESSION. Tuesday afternoon, 2 o'clock.

1. After the usual opening, the subject of pastoral duties came up. Pastoral visits were spoken of, with regard to their importance, and the manner in which they should be conducted. It was thought that such visits, when made in the proper manner, and with a view to spiritual improvement, are one of the chief instruments for the conversion of souls, and the extension of the Church. Each brother regretted his remissness in this important duty, and we encouraged one another to renewed faithfulness.

2. Another most difficult branch of ministerial duty is the application of discipline. That it must be faithfully carried out, was regarded as a most indispensable part of our work. The brethren, however, thought that we should never be too hasty, not judge and condemn without good grounds, and above all never indulge in any unfeeling severity, or angry or revengeful spirit. If such should ever be the case, we will do great injury to the subjects themselves, create a spirit of animosity among our members generally, and suffer most material spiritual harm ourselves.

A desultory conversation was kept up, for a considerable time, upon various subjects.

3. At about half past 4 o'clock, conference adjourned, with the expectation of meeting for the last time to-morrow at 2 o'clock, P. M. The session was closed by singing a hymn.

SEVENTH SESSION. Wednesday afternoon, June 22, 2 o'clock.

1. After singing a hymn and prayer by br. Holland, the minutes of yesterday were read and approved.

2. Upon motion it was resolved that the Secretary prepare another copy of the minutes of this conference, and send them on to the Editor of the Miscellany for publication.

3. A lengthy conversation ensued upon various topics, such as the ritual of the Church, and our practice during public worship and communion. Various sentiments were expressed.

4. It was resolved that the next conference be held next year, at Gnadenhuetten, Ohio, if it be the Lord's will, on the 1st Monday of October, and that br. Bachman be authorized to make any other arrangement with regard to the time, etc., as circumstances may demand.

5. The brethren Clauder and Bachman now made appropriate and feeling addresses upon which we sung:

"Wir woll'n beim Kreuze bleiben," etc.,

and embraced one another in great love and affection. We then commended ourselves in fervent prayer unto the Lord.

The brethren of Hope congregation now handed in some considerable contributions, voluntarily collected (\$59 80) for the payment of the travelling expenses of the brethren. (This sum was afterwards found to cover them, nearly if not quite.) This kind offering was hailed as a most auspicious omen, an earnest of a most delightful and affectionate spirit, which seems to animate the hearts of our dear brethren at Hope. The brn. Holland and Senseman expressed the thanks of the conference, for this precious token of fraternal affection. *Surely the Lord was in our midst.* We then closed by singing:

We in one Covenant are joined,
And one in Jesus are, etc.

UNANIMOUS DECLARATION OF PRINCIPLES

*of the Western Ministers' Conference of the Moravian Church,
assembled at Hope, Indiana, June, 1853.*

We the undersigned, members of the Western Ministers' Conference, have thought proper, in view of the recent revival of interest in the Home Missionary work of our Church in this country, and the discussion upon the character of the Church, elicited by these renewed efforts, to put forth the following declaration of our principles and views, with respect to the character and proper policy of our Church. It is not to be supposed that all our brethren will be able to agree with us in every respect, but though we may differ, we trust that it will be in the spirit of love.

We believe that our Church, the United Brethren's Church, or Unitas Fratrum, is a Church which was originally founded, and has thus far been preserved, for his own good purpose, by our Lord Jesus Christ, the great shepherd and bishop of his chosen people on earth. This character she unequivocally bears. Originating in a dark and gloomy period of superstition and intolerance, the direct result of the ardent longings of the human heart for a pure and spiritual worship, and a well-founded hope of immortality; a Church of martyrs struggling for the true and undefiled doctrines of the Bible, for light, and life, and liberty, and amidst the most fearful and heartrending trials, seeking its only consolation and support with him who has graciously promised,—and ever as readily performed,—“lo, I am with you alway even unto the end of the world,” it was impossible that she could bear any other than a truly evangelical and apostolic character. Her faith and character have been tried in a seven times heated furnace, and they have come forth only the more pure and genuine. And if her ancient history most clearly and unequivocally attests her divine origin, her more modern does the same. By the direct interposition of Providence, her order of ministry in its apostolic succession, has been preserved, and the awakenings in Moravia, and especially that sublime baptism of the Holy Ghost, that overwhelming work of divine grace, which occurred on the 13th of August 1727; each and all these, and many more instances of the Lord's work among our forefathers, one hundred years ago, go to prove most conclusively, that the origin and renewal of our beloved Zion we owe alone to God. Nor has our subsequent experience, in spite of our many failings and short-comings, been of a character to cause us to believe, that the Lord has cast us aside. We therefore love, reverence, and cherish this the Church of our fathers, and the fold in which we have, from our earliest infancy, been taught the will and ways of God. Yes, we love our own little Zion; we esteem her above any earthly institution, we “prefer her above our chief

joy," and it is because we behold her desolations, and are witness to her decay; because we tremble lest our candlestick be removed; that we have determined to give utterance to our feelings, and speak an humble word in her behalf. Yes, "for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

We will speak in the first place of her character as we understand it. This character of course can alone be understood by a reference to her history. When the United Brethren's Church was in the process of being renewed, the peculiar political institutions by which she was surrounded, and measurably controlled, were of such a nature as to have a great, and we think undue influence, upon the formation of her character. As there existed a national Church in Germany at that time, supported by the civil law, and protected by the Prince, the appearance of a new religious society, necessarily and at once excited suspicion. Now our Brethren ever looked to the Bible for their principles, as well as the rules of their conduct. They therefore gave heed to the apostolic injunction: "Let every soul be subject to the higher powers. For there is no power but of God, the powers that be, are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive unto themselves damnation." It was not only prudent under those circumstances, but it was the plain dictate of a strict sense of duty, literally to adopt, and faithfully to follow out this principle. The Church upon its organization, subscribed to the Augsburg Confession of Faith, the creed of the national Church, and in consideration of this solemn act, and a promise not to interfere in an illegal manner in the ecclesiastical institutions of the country, but to confine their activity within their own immediate circle, claimed the indulgence and protection of the Prince. This was likewise accorded. As a natural consequence, the Church did not assume an independent position, but rather the character of a religious society within the national Church, established, in the first place for the benefit of the Moravian refugees, and secondly for all such, who, desirous of more spiritual communion with Christ and the brethren, and more entire devotedness unto the Lord, sought after obtaining the permission of their pastors, admission into our congregations. The number of these congregations, necessarily continued to be small, and their activity circumscribed. But a truly christian and apostolic zeal cannot be confined; it will burst forth, cast off mere earthly trammels; and work, and that to some purpose, for the extension of the Redeemer's kingdom. The result was, that our brethren, fired by the divine spirit, sought the poor and deluded heathen amid polar snows, and in torrid climes, yea in all the zones of the earth.

A more marvellous work perhaps never was performed than the first missionary efforts of our brethren in behalf of the heathen. When the Christian world had apparently forgotten its high mission to preach the Gospel to every creature, and only here and there a few straggling missionaries were plying the work of salvation in heathen lands, unaided by the contributions, the sympathies, and the prayers of their brethren at home; our forefathers girded up their loins, took their staves into hand, and went forth to attack and drive the destroyer from his prey. They were persuaded that the Lord had sent them, that he would show them the way, assist them in their work, and crown it with success. They successfully invaded almost every heathen country at all within their reach.

Nor was this all. Even in their own fatherland, though hermetically sealed against every endeavor of any denomination, saving only those allowed and established by law, they found means to labor through the Diaspora work. This work confined itself altogether to endeavors for the spiritual building up of the people in the most holy faith of the scriptures, while it entirely avoided everything calculated to draw the subjects of this work into ecclesiastical connection with us. The members of the national churches, who thus came into connection with us, were always faithfully warned not to leave the communion of their own churches, but punctually to attend upon their ministrations, and strictly to obey their behests. This work the Lord has likewise crowned with success. Nor can we find many more christian efforts of a similar character in the history of the Church. It seems almost to stand alone, exhibiting a sublime spectacle of the most disinterested labors, in the midst of a generation almost universally bound down by the degrading fetters of a heartless selfishness. In it we may see what the *spirit of Christ* may do, and how signally it triumphs over the *spirit of party*.

Although this activity was going on, the Church in christian lands, as a distinct separate body, continued to her own detriment to maintain an exclusive character. It has always been thought necessary to copy the plan of the original German congregations, even when we were founding churches in England and America. Whether circumstances demanded the engrafting of this character upon our new churches or not, it was nevertheless done. Men are always partial to the institutions with which they have heretofore stood in connection, and this must be the excuse of our good fathers, who first planted our Church on the free shores of America. The principle of the Church in Europe, that we are not a distinct Church organization, but merely a society in the Church, and as such, are not meant for the masses, was thus unhappily engrafted upon our young Zion here. Her activity has thereby been limited, her energies crippled, and her spiritual life well nigh extinguished; for we deem it a principle deeply grounded in the

eternal truth of God, that Christ's people can only flourish, in proportion as they work for the salvation of others. Thus while other denominations have filled our young country with churches and preachers, we have for the last fifty years, scarcely retained our own. Yes, and while our Church in Germany, through the Diaspora work, and in England, by awakening an interest in our extensive missionary efforts, has existed to some purpose, it appears to us that it will be difficult for any one, to point to the great good we have done in this country. In our opinion, and this opinion we declare freely, though with sadness, the Brethren's Church in America, has been comparatively speaking, aimless, pointless, and fruitless. We therefore protest against that view of our Church so often put forth, that it is not a distinct and independent Church, but rather a society in the Church. Political necessity has caused the assumption of that character in Europe; no such necessity exists here. And we do not deem it in principle, correct at all, that such can be the true character of any Church, in any country whatsoever, but rather think that every ecclesiastical body, having its own instituted ministry, is a separate and distinct Church body, and independent branch of the great Church universal, bound by the explicit command of the Lord Jesus Christ, uttered in that solemn moment, when he was about to part with his disciples, and return to his father's immediate presence in heaven: "Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, the Son, and the Holy Ghost."

Some may regret, that the Church universal, is divided into so many distinct branches, but as such seemeth best in the providence of God, we assume that all these branches should have the same general character, exercise the same lofty functions, and perform the same great duties.

Though the old view is still maintained among our churches in Europe generally, and in America partially, it is evident that our fellow Christians every where ascribe unto us that same character which they attach unto themselves, and which rightfully belongs to all.

We have dwelt so long upon this subject, because we believe that it has had an important influence on the practice and progress of the Church. We wish to see the principle of our independent position, as a distinct branch of the Christian Church universally obtaining, and unanimously acknowledged. We wish to see the Church not only proclaiming, but ever and everywhere practically carrying out the principle: "*our field is the world*;" and where that field has not yet been occupied, we deem it not only our privilege, but our duty to enter and possess the land in our Immanuel's name.

These our views, as we hold them, and as we wish them understood, bear no sectarian character whatsoever. They are and ever

have been the views of all christians outside of our fold, and it must appear strange to others that they should ever have been denied among us; indeed we think that not even the most intelligent members of other denominations can at all comprehend that other view, which has in former times so generally prevailed, and which we cannot allow to be a sound one.

We desire it therefore to be distinctly understood, that the character which has heretofore been applied to our Church, and which would make her a mere society in the Church, and not a Church proper, is in our view, at the present day, and in our country at least, inapplicable and unintelligible. We think we see the unavoidable and fatal consequences of this principle in the prostrate and dilapidated condition of our body, and we decidedly deprecate all endeavors through our Church Miscellany, to re-engraft it upon us.

But we proceed to a few remarks upon the peculiar mission of the Church to which we belong. "What is its mission?" has been asked, and answers come from every side. Now we think that the answer to this question may be profitable or unprofitable, in accordance with the spirit and object with which we investigate. Such a subject is always an interesting one, but it necessarily demands of us much prudence and impartiality in our inquiry; otherwise though our reasoning may be plausible, and our ideas ingenious, they will be neither sound nor profitable.

The question should be asked not with a view to escape from duty, but rather with the purpose of fully exploring, and faithfully performing it; nor with the object of vain self adulation, but in order strictly to inquire into our shortcomings, and with God's grace to amend our ways.

We may readily recognize the peculiar mission of our Church a century ago, but we think it impossible for any man to give it for the century to come. We may watch the "signs of the times," look deeply into the state of the Church in general, as well as into the peculiar condition of our own branch of it, we may weigh probabilities, and possibilities, and closely compare the present with the past, the experience of yesterday with that of to-day, and withal our anticipations with regard to the morrow may be most erroneous. Even the statesman may investigate, and analyze, and compare, and form a reasonable judgement with regard to things to come, so far as they are connected with his own department of labor; and in a vast majority of cases, his prophecy is not borne out in the fulfilment. The poet said it, and though said by a mere uninspired man it is true; "There is a divinity which shapes our ends," and from his decisions and appointments, most frequently unexpected, there is no appeal. For a very wise purpose, God has veiled the future from our eyes. Still he has given us a sufficient knowledge of our duty as an evangelical Church, and it is contained

in the words already quoted: "Go ye into all the world and preach the Gospel to every creature." Depend upon it, the most ingenious speculations of man will always partake of his frailties. They may sometimes coincide with the will of God, especially when we ask light and knowledge of the Lord, and look for it in his book, but, alas, they too often commit us to a mistaken and fatal policy. Our duty therefore, is plain—and no man need ask: "What is it?" Nor should he stand in the way of its performance. We believe that whenever our zeal is checked by any engagements with man—mon, the Lord will retire, and his blessing will be withheld.

Several points have been given as distinctive and peculiar features of our Brethren's Church. It was the declaration of some great man that "words are things," and so they are, not only in high wrought and passionate appeals, but likewise, and especially in all discussions upon political, legal, philosophical, social, or religious subjects. Now we find the words "distinctive and peculiar," defined by lexicographers as referring to something belonging to one party, with exclusion of others, forming a distinct and separate feature, borne by one, and not by the other. When we therefore say, it is our distinctive and peculiar mission to proclaim the Lord's death, to preach the atonement, to be a living congregation of Jesus, to labor in the missionary field, we think that we are not only grossly culpable, in exhibiting a great want of charity, but are vainly arrogating a character of high excellence, which we at the same time deny to all others. And long disquisitions on German rationalism, and the general decay of vital godliness at the beginning of the 18th century, will not save us from the just imputation of having made an ungenerous and uncharitable attack upon all christendom. Is not this the old spirit of sectarianism which we so much censure in others, and which we like they, are so much tempted to exhibit ourselves? If others do not resent these most complacent opinions of ours, it will be because they apprehend no very fatal results. They may read them with not a little surprise, but will let them pass, as it is quite evident, they can do no harm. And with this almost Japanese exclusiveness, what will become of that other favorite idea, so often dwelt upon, that it is our peculiar mission to offer the hand of kindness to true believers of all other denominations?

That the beautiful idea of an Evangelical Alliance has not only been held, but practically carried out in the Brethren's Church, for more than 100 years, we cannot believe, *because we see not the fact.* That this opinion is based upon our character of a mere society in the Church, we may readily understand; but as we cannot find that character actually in existence, we dare not make the above assertion even in theory. Our practice is still more against it, because of our great exclusiveness, and almost entire separation from the world. The peculiarities of the Church have been much discussed.

Every Church will have some marked peculiarities, but they are not always easily described.

When we speak of peculiarities we have reference, not so much to externals, as to the *spirit of the Church*, distinguishing it from others. That we preach Christ crucified, is certainly a matter for much thankfulness, but we are still more grateful unto God that this is not peculiar to the Brethren's Church. We praise the Lord, that other evangelical Churches do the same. And here let us be distinctly understood that we deem it not only most important, but *absolutely indispensable* in the preaching of the Gospel, "that we determine not to know any thing, save Jesus Christ, and him crucified."

But what constitutes "preaching the cross?" Merely to speak much of it, does not. Frequently to dwell upon the details of the Savior's crucifixion, does not. No, and the mere explanation of the connection between Christ's death and the sinner's hope, does not. "The preaching of Christ crucified," who is sufficient for this work? It is a savor of life unto life, whenever faithfully done.

Though what we are about to say, may seem a most presumptuous and unwarranted assertion, an assertion which has already been made, but most emphatically denied, truth compels us nevertheless to make it. We believe that "the word of the Cross," has been proclaimed among us in a one-sided manner, and not "according to the proportion of faith." How can we otherwise explain the circumstance, that our preaching is so little awakening? Old John Wesley accused our ancient brethren of being rhapsodical, (if we may coin a word, his own we do not remember) in their discourses. It is sometimes said that we are not in the habit of being systematic in our discourses. True, very true,—and may not the remark be extended? Are we always plain, clear, *decided* and intelligible? Are we not in the habit of confounding one great subject too much with another? in one breath, speaking to our audiences as sinners, in such terms as involve actual impenitence, and in another addressing them as children of grace, who have made the most happy experience. And this is done not only in our public preaching, but in our more private meetings, when we only meet communicant brethren in the Lord's house. Do we not soothe where we ought to expose the awful and damnation—bringing corruption of the human heart? Oh proclaim it, proclaim it from the house tops, "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins," we have been nurturing the poisonous serpent Antimonianism in our midst, and the deadly virus already affects us in every limb. Oh! let self adulation go to the winds, let airy and fanciful speculation be entirely discarded; stop, oh stop all unprofitable discourse, and let us go earnestly to work, for we are on the brink of the precipice, and before us is the yawning gulf of perdition. And is this mere

idle declamation? Is there no truth in all this? Is there one in our midst who will have the temerity to deny it? What the preaching of the cross must be, is best seen by what it is meant to produce. It is to overwhelm the sinner with the awakening consciousness of sin, and the knowledge of its exceeding sinfulness. It is to produce a godly sorrow not to be repented of;—it is to teach him to cry; “what must I do to be saved.” When proclaimed in all its fair and heavenly proportions, in its far-reaching import, and in all its wide comprehensiveness, and essential integrity, it will effect this. It has done, and is still doing it, and will ever continue, till its great work on earth is accomplished. But it is not only awakening; it is likewise instructive, pointing the trembling sinner to the only means of salvation, the Lamb of God that taketh away the sins of the world, and can only be consolatory, when the Lord has pronounced over us the great absolution, when old things have passed away, and all things have become new. It teaches the child of God to know in whom he believes, and furthers the divine work in his soul. It has to do with saint and sinner; with the law and the gospel, with God’s grace and man’s duties. It unsparingly exposes and condemns sin, threatens wrath, reveals God in his every attribute, and declares all his dealings with men. It speaks with a thousand tongues, and is calculated for every case of depravity, and presents a cure for every disease of the soul. Its grand aim is to make man feel the want of a Savior, and bring him into a blessed participation of Christ’s atoning merits. The “word of the cross,” is a sword mighty and sharp, yea, “it is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The “word of the cross;” we blunt its edge, and narrow it down to the most dwarfish dimensions, we dissipate its terrible, but likewise heavenly significance, and rob it of its superhuman and inexplicable power, when we do not take it, and handle it in its whole scope, the scope of the entire Scriptures, for every thing in the Bible from Genesis to Revelation belongs to it.

When speaking of the necessity of presenting the Gospel according to the proportion of faith, we were forcibly reminded of the excellent admonitions of Bishop MacIlvain of Ohio, in his sermon delivered at the consecration of the present Bishop of Delaware; and for the benefit of all our brethren, we will quote a portion of the passage to which we allude. He says:—“In the doctrine of the Gospel, there is a *proportion of importance*; some parts more prominent, more necessary, while none can say to any, “I have no need of thee;” all “compact together by that which every joint supplieth,” all nourished by the same central fountain, animated by one pulse, depending on one head, even Jesus Christ, “from whom all the body by joints and bands having nourishment minis-

tered and knit together, increases with the increase of God." To preach the truth, in this, its right shape and importance, is a great duty. All we say may be scriptural, we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen; the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, *the symptoms of health with its properties*, outward motion with inward life, the mode of professing with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused, as to leave an impression scarcely better than that of positive error."

The opinion is beginning to be general, that in this great work of rightly dividing the word, we have not been sufficiently prudent and faithful. The discussion on this subject in the Synod of 1848 is an evidence of it; and though for the sake of harmony good men will often seek to compromise or explain away, points of difference, they will rise again and again and demand a scriptural decision. We for our part, most decidedly deprecate all such compromises, they may bring peace, but it is the repose of death. How opposite to the principle of the Gospel. Mark the words of the Savior: "Think not that I am come to bring peace on earth; I am not come to send peace but a sword." How literally have not these words of our Savior been fulfilled, whenever the Church has been faithful.

There are other peculiarities ascribed to our Church, which we must confess we cannot either appreciate or understand. We refer to the position which has been assigned to our Church in her relation to other Churches. It has been said that she stands in the middle between opposite extremes. This seems certainly, at first sight to be a very desirable location. But let us examine. We know of no safe middle way between the broad and the narrow. When we speak of a Church, as travelling either of these roads, we speak of it as doing so in the aggregate or in the main. Churches, being made up of men and women as their component parts, may reasonably be expected to partake of their faults. Therefore our allusion in this case, to the broad and narrow way is not at all inapplicable.

The Roman Church and its kindred Puseyism, we believe to be institutions, in which the spirit of unregenerate man has like a vile leaven, been working until it has leavened their whole mass. They are emphatically *of the world*; stupendous structures of superstitions, cemented by the worst of vices, with some of the most degrading features of heathenism engrafted upon them, by man's restless and guilty ambition. On the other hand we look upon the Puritan Churches, as most eminently biblical, faithful in their teachings, most marvellously consistent throughout their whole history, and apparently the instrument which God is now using for

furthering his great day of millennial glory. And still we are represented as standing half way between Puritanism and Puseyism, half Puritans, and half Puseyites. This must be meant, or nothing at all. We for our part, declare it as our conviction, and we trust we may not err, that this is not at all the position of our Church.

We confess we are not philosophers enough, to give a proper place in the christian household to the different sections into which the Church is divided, and to say who stands upon the extremes, and who in the middle. We are not able to trace the leadings of the Lord with them all, nor can we, nor would we under any circumstances undertake to define explicitly, the distinctive mission of each, and how the aggregate of all goes to make up the entire work which the Lord desires to see performed; we rather take the common sense view of the matter. We can never have fellowship with such as require, besides the Scriptures, another revelation of God's will,—and whose system, as a natural consequence, is overloaded with the inventions of men, to the almost entire suppression of the great fundamentals of the Gospel. We believe that the Brethren's Church has always opposed this human system, and ever, even amid blood and fire, been a most faithful and conspicuous witness of the truth as it is in Jesus. Her whole history is one great protest against the Romish heresy, and she must have sadly declined, and strangely altered her speech, if she can now at all be assimilated to Puseyism.

In speaking of a middle position between extremes, we are forcibly reminded of the solemn words of the Lord, addressed to a Church in Apostolic times, occupying this very place. "And to the angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works *that thou art neither cold nor hot*. So then *because thou art lukewarm*, and neither cold nor hot, I will spue thee out of my mouth."

But we have drawn out this article unto an unusual length. Nothing but our solemn impression of the importance of right views upon all these topics, has induced us to overcome our reluctance, and give to the public this expression of our principles. We disclaim all disposition for controversy, as we are aware that such a spirit is most pernicious, but when great questions are in the process of being discussed and finally decided, only a conscientious regard to duty must dictate the course which we pursue.

In conclusion we beg leave to address an appeal to our eastern brethren in behalf of the West.

We are not disposed to confine the Home Missionary efforts of our Church to the West, nor is it our wish that more should be done in this part of our country towards the extension of our Zion than elsewhere; but we still must declare our impression that this

is at present the most important field open to us. We believe the Church should occupy a great portion of it; she should determine by God's help to conquer it, whatever may be the condition or origin of its population. Of course we should ever keep in view the old biblical principle of the Brethren, to seek the lost sheep, and not under any circumstances to interfere with the efforts of other evangelical churches.

It has pained us to find that many of our ministerial brethren in the East are loth to come over to our Macedonia to help us. We beg them not to permit vague apprehensions of fevers and consumptions, nor fears that they may not be competent to the wants of our community, on account of their greater proficiency in one language than in the other, or an inexcusable longing for the honors or emoluments of our older churches in the East, to keep them back.—Whenever opportunity presents, we trust our brethren will come. And we hope that our dear brethren of the Provincial Conferences will not be induced, under any circumstances, to retain the choicest spirits in the Church at home. No, we need just such men here; men of talent and piety, with good gifts and a thorough education, but at the same time imbued with a large portion of God's good spirit. Of course mere worldly accomplishments, without deep and saving spiritual experience, connected as they always are, under these circumstances, with a proud, vain, and weak spirit, though often sought after and much applauded, suit neither here nor elsewhere; for just such men are an encumbrance upon the Church, and any people who are afflicted with them will soon feel the sad and grievous results which invariably accompany them.

We hope, therefore, that our central Boards, and the Church in the East, generally, will be mindful of their brethren in the Mississippi Valley; that they will bear with them, send them able men to assist in the great work to which the Lord has appointed them, and be willing, likewise, to assist by their prayers, and when opportunity offers, by their contributions. We are thankful for the many evidences of their kind, benevolent and brotherly disposition. We pray that the Lord may reward them, that he may in great mercy regard them and us, and enable all to do his will and be instrumental in furthering his cause, and spreading his kingdom upon earth.

We have, in the course of this article, spoken our minds freely, but we trust not unkindly. We have no controversies with men, we have only attacked and defended principles. We are not certain that we are right, and others wrong, but we humbly present these as our views, hoping and believing that, by a friendly interchange of sentiments, the good cause may be advanced.

With our kindest salutation to all our brethren in the East and

South, and the assurance of our best wishes and prayers in their behalf, we subscribe ourselves their devoted Brethren in Christ.

H. G. CLAUDE,
H. C. EACHTMAN,

F. E. HOLLAND,
EDWIN T. SEWSEMAN.

REPORT

concerning our missionary stations among the Indians at New Fairfield and Westfield, read before the Society for the propagation of the Gospel among the heathen, at their recent anniversary meeting, September 8th, 1853.

I. NEW FAIRFIELD.

The Indian congregation located at New Fairfield has, during the past year, been permitted to pursue its course as usual, without any events occurring deserving of special notice. A printed report of the visit of two members of the P. E. Conference to this station has been published in the Miscellany during the last twelve-month. Later accounts from thence, indicate, that this visit proved a blessing to our Indian flock. The meetings generally have been well attended. Even the building of a Methodist church, which was erected by several of our renegade Indian brethren on a rising ground, and being painted white, is become a conspicuous object far and wide, did not operate as a drawback upon our church-going people, who on the contrary appear rather to appreciate their house of God more than they did before. Even the children of those seceders, including those of their ringleader, not only frequent the Moravian, but also participated with our children in their Christmas festivities and publicly recited their hymns. In addition to the day-school, kept by br. Vogler's elder children, which is frequented by white and Indian children, a Sunday-school is kept up, which the children attend with delight. They are, however, lacking in Sunday-school books, especially for the smaller children; wherefore br. Vogler feels very anxious to be furnished with some, which would prove a great encouragement to teachers and pupils.

Although the older portion of the Indian community, some of whom understand the English language, but seldom speak it; and although the sermons delivered in the church (by means of an interpreter) and the hymns sung there, are all uttered in the Delaware language, still our English hymn-book is more in demand among them, than the Indian. The children are also anxious to learn English and begin to prefer singing hymns in that language. The removal of brother Ezra with his family last June a year, to West-

held, deprived the congregation at New Fairfield of a valuable interpreter, wherefore Mr. Vagler was compelled to address them in their native tongue, which he appeared to do with considerable facility. Some time after, however, another Indian brother was found willing to undertake the office of an interpreter, who appears to be acceptable to his brethren.

On the whole, our people enjoyed good health, with the exception of a part of the winter season, when complaints of various kinds were prevalent; only two adults, besides some infants, are reported to have died during the last year. One of these adults was a young man of very doubtful character, who, however, in his dying moments manifested symptoms of repentance and cried for mercy. The case of the other adult, of Magdalen, the daughter of the Indian couple Lewis and Augustina, was more cheering. She had been ailing a long while, without being confined to her bed. She was a communicant member and called to mind, gratefully, the hour when she was present as a candidate at the celebration of the Lord's Supper, when the Savior assured her, in her heart, that her sins were forgiven. Ever since, amidst all the temptations and conflicts her mind endured, she enjoyed the peace of God in her heart. When laid on her dying bed, she was meekly resigned to the will of the Lord, and her edifying conversation proved, that she knew in whom she believed. The nearer her end approached, the more her countenance and prospects for eternity brightened, until she quietly fell asleep on the 3d of May.

There appears in general, a better spirit to be prevailing throughout the congregation, than during the year previous; in proof whereof we may mention, that our people of their own accord applied to the Superintendent, Col. Clinch, to empower some of their number, to arrest any one, who would bring whiskey to the town. He accordingly appointed two brethren to act as special constables. Another circumstance tending to the gratification of our people is, the sure wages which they obtain for work done on the new railroad running East and West, and the permission given them, to cut down trees on their land, to be used on said railroad.

There being no pagan Indians left, except a few straggling individuals, around the station, the congregation has for years back been without an increase of numbers from abroad; and whereas the laying out of a railroad will be attended by a considerable augmentation of the white population, this will gradually tend to change the character of this missionary station, and most probably throw the great tract of land reserved for the Indians, which is for the most part lying unimproved, into other hands. There has already been some talk and probabilities, that the portion of the land lying north of the river, where the town of Old Fairfield stood and the old graveyard is located, will be returned to government, with the proviso, however, that the proceeds of the sale be reserved for the

benefit of the Indians. A petition is to be presented to government for a donation of about 200 acres for the benefit of the mission, out of this tract, including the area comprising Old Fairfield and the graveyard, which would in this way remain the property of the mission.

The weather during the present summer has been unusually warm and dry; yet the crops of hay and wheat have turned out well; Indian corn, however, yielded a good crop only in the low lands.

II. WESTFIELD (Renew.)

The Indian mission at Westfield has passed through another year of sore and trying experience for the missionary couple stationed there, so that in one of their letters they compare their situation to that of the Israelites, when they had Pharaoh's inimical host behind them, and the Red sea before them, and both threatening them with inevitable destruction.

In our report of 1851 we mentioned, that our Indians, (16 years ago,) left New Fairfield in Canada, in pursuance of an invitation from their kinsmen, the Delawares, to settle down on a tract of land awarded to the latter by government, while they were under the impression that said tract actually belonged to their kinsmen; but that according to a late measurement it appeared that it lay within the bounds of the tract ceded to the Wyandots. The latter immediately laying claim to it, our Indians were notified during the course of the past year, that they must leave their settlement against spring. They were now accordingly bent upon looking out for another station to locate themselves, where they would be no longer considered as guests in a strange country, dependent on the good will of the actual proprietor, but where they might make a tract of land their own by purchase. They were enabled to accomplish this purpose by virtue of their claim upon a donation from the U. S. government of 24,000 acres, or their equivalent in money, said to amount to \$30,000. The validity of this claim has been acknowledged by the authorities at Washington, and by Congress, during its last session; but unfortunately the latter adjourned, without having voted an appropriation for this purpose. In consequence, however, of the negotiations carried on with the Indian department at Washington, their agent in that region of country was authorized to act in this business. He entered into an oral contract with the Delawares for 10,000 acres, at \$2 per acre, in the south east corner of their tract, on the Kansas river, about 70 miles westward from Westfield.

While these negotiations were pending, a number of unpleasant circumstances occurred, arising chiefly from the ancient hatred of the Munnays, some of whom together with the Delawares make up

our congregation at Westfield, in which the notorious Gideon took a peculiarly active part. For years back, these Munseys had labored to become the sole possessors of the annuity, to the exclusion of the Delaware portion of the congregation; they had once at least succeeded in preventing its distribution; and now they also attempted to get possession of the claim of \$30,000. Our Indian flock is only known to government under the title of "Christian Indians," without any reference to the different tribes; but those Munseys who claim to be members of our flock, will not consent to part with the particular name of their tribe, and to assume the general name of Christian-Indians, not so much out of patriotism for their tribe and name as out of a vain notion, that they could authenticate their claim to the aforesaid tract, under their own name. The pagan Indians, who are more partial to those Munseys than to the Christian Indians, and have suffered themselves to be persuaded, that the former would be able to maintain their right, would only consent to the aforesaid land contract with the agent, in case it were drawn up in the name of the Munseys. The agent, however, without placing himself on the side of the Christian Indians, in a pungent address, unmasked the insincerity and constant turbulency of the Munseys, declaring, that as such, they had not part in the claim. This of course changed the mind of the Delawares, who cared as little about the advantages of the Munseys as for those of the Christian Indians, being merely anxious to get the money, and were therefore now willing to turn over the land in question to the Christian Indians. Thereupon the agent, as well as the missionaries, aided by Frederick, the well-known native assistant and several other church-members, made another friendly application to the Munseys, in order to induce them to waive their traditionary name, and to incorporate themselves with the Christian Indians, since they wished to be considered as church-members, and since there are a number of faithful souls among them, especially among the females. Some acted up to the advice, but others positively declared they would not submit to this demand, in the half disclosed, base expectation, that by means of this division, the whole claim might be nullified; and that although they should get nothing, the Christian Indians would be similarly affected.

Br. Oehler was next desired by the agent to furnish him with a list of the names of all the Christian Indians, chiefly on account of the annuity to be distributed among them about this time.—Ninety-eight persons came forward to have their names put down as Christian Indians and as acknowledged church members, among whom \$800 were then distributed, being the amount of the annuity for two years.

At the beginning of November of last year, br. Oehler set out with four Christian Indians to view the tract of land the agent had been bargaining for. They reached the spot on the third day, but

soon found that this land did not answer their purpose; for it is not only poor in timber and subject to frequent inundations, but a considerable number of Potawatomies have moreover settled down there and cultivated fields, who maintain that the Delawares had no legal claim to this tract, and that the latter had besides guaranteed them a quiet possession thereof. Our people accordingly renounced all their pretensions to this tract, and resolved to apply to the Kickapoos, concerning whom they had been informed, that they were willing to part with some of their land. But finding the soil poor, and the timber likewise scarce, they also dropped this scheme. This six days' journey was rendered uncommonly trying, by the rain which fell uninterruptedly for four days, as well as by poor fare and wretched night lodgings, occasionally in forsaken Indian tents.

In the meantime some others of our people had gone south, to the Shawnees, about the purchase of land, having understood that they were willing to sell a portion of theirs. During the succeeding days, this tract was submitted to a more thorough investigation. On finding a fertile soil and timber in abundance there, on the boundary of the State of Missouri, where they would not only find a market for their produce, but also a ready supply for all their wants, they soon agreed to purchase 8,000 acres for \$2 50 per acre. At first the agent, as well as the Delawares, were sadly displeased at this bargain, and the former refused to ratify it. This vexed our people to that degree, that they almost unanimously declared, sooner than occupy the land the agent had first assigned to them in the Delaware territory, they would go back to Canada. However, the agent finally promised to report the matter to Washington; and in January, of this year, news arrived that the Indian Bureau had sanctioned the land contract with the Shawnees; which accordingly pacified the irritated minds of our people again.

But now the joy of our people suffered another drawback, on learning that the Shawnees, probably instigated by traders, were no longer willing to part with their land, at least not at the stipulated price of \$2 50, seeing that it was worth \$5 at least and would soon command \$10; wherefore this negotiation was likewise broken off. The Delawares, on being informed of this, once more offered their land for sale. After some more bargaining, our people selected one of two tracts offered them, lying about 19 miles from Westfield, to the northwest, on the Kansas river, six miles from Fort Leavenworth, and half a mile from the Missouri river. Self-interest induced the traders to make one effort more to frustrate this bargain with the Delawares; but while engaged in a council with them, a messenger from the Shawnees arrived, making another offer of some of their land to our people, which if accepted, would have rendered it still more difficult for the traders to get at the

journey of our Indians, which led the former to cease from all further importunities.

This land, finally obtained by our Indians in the Delaware reserve, has a pleasant location on a gentle declivity, for the most part a fertile soil, and well timbered. For several years past it has been the abode of the Stockbridge or Mohegan Indians, who, to about the number of 70, arrived there about the same time with our Indians. Baptist missionaries had labored among them for a season, with a fair prospect of success; but after a few years had given them up as incorrigible. Subsequently our missionaries at Westfield occasionally visited and preached to them. Now, however, they were dwindled down to ten, who, on receiving a compensation for their improvements, agreed to move away. Among the very ruinous Indian cabins found on this tract, there is also a log-house, 40 feet square, which having formerly served as a church, will again be used for the same purpose, after undergoing some repairs.

At last things were so far ready, that our people could remove from Westfield on Monday, February 28th. But fresh trials of their faith awaited them. They had to encounter a violent and continued snow storm, so that the snow fell to a greater depth than at any time during this winter. Many had to encamp in the woods without any shelter. Sickness broke out among them, which, owing to existing circumstances, assumed a malignant character. Erysipelas and measles attacked the most of our people, old and young. In the course of a few weeks, eight persons departed this life. One of them was Ezra and his family, who had been very useful and faithful to the church and missionaries at New Fairfield, as a chief, a native assistant, and a good interpreter, although his character was sometimes sullied by infirmities. At both stations he had served about 25 years as interpreter. Of 14 children he had brought but 2 to the West, one of whom died a few days after his arrival; and the other, a married daughter, died at this time of the prevailing erysipelas. While she was being buried, her mother was in a dying state; and before the latter was buried, the father also took to his bed, and just one week later, he was likewise borne to the grave. He appeared to be cordially attached to the church, and to have acquired much self-knowledge under the tuition of the Holy Spirit; yet his vanity, ambition and self-will sometimes got the better of him, and always occasioned him great distress. Soon after his arrival, the Methodists living to the north of us, who are constantly trying to prevail upon our people to forsake the Brethren's church, strove hard to bring him over to their party. But he gave them this brief and pertinent answer: "There is but one repentance and one grace; now I have found repentance and grace in the Brethren's church; I cannot receive a different one in another church; therefore I best stay

where I found that!" But a camp-meeting being held at a subsequent period, which many of our people, encouraged chiefly by the Munseys, also frequented, at a time when many were dissatisfied with our missionaries for exercising discipline, Ezra likewise repaired to the ground. He forthwith had the honor conferred on him, of being appointed interpreter, and being applauded by the preachers for his talent, he could not resist the appeal of joining their society. His name was registered among their list of members; but when our brethren earnestly protested against it, he was finally suffered to depart, on the plea of his not having been furnished with a letter of dismission by his former pastor. Our missionaries had frequently apprized him of what appeared to be his besetting sins. Pride and self-love were his tormentors, while he was evidently internally at variance with himself, which often rendered him sad and reserved. He did not relish the idea of the necessity of self-abasement; and inasmuch as he might be received among the Methodists as a good Christian, without such a radical change of heart, he was easily taken in. Some time after, br. Oehler, taking him to task for his dissimulation, he finally, after an internal conflict in his own mind, of several days' duration, confessed: "Your words have greatly troubled me; they are true. I had gone astray; I was proud and would not confess; but at last my heart grew tender; for two nights past I could do nothing but weep!" During this confession he wept freely; expressed his gratitude for the faithful admonitions given him, and one Sunday made a public confession of the false step he had taken. Still he did not feel fully reconciled; his obstinacy continued to be a great source of trouble to him, and probably contributed to the fatal termination of his illness. For after he had left his home at Westfield, one of the old houses at the new station were offered to him, which he however refused to occupy, saying he did not wish to live so close to the missionaries, and encamped in the woods, in spite of every protestation to the contrary. When shortly after, a violent snow-storm came on, a tent was loaned to him, which however did not sufficiently screen him from the inclemency of the weather, and he was seized by the prevailing epidemic. His strong constitution in no way weakened by the use of spiritous liquors; (he not having tasted a drop these 25 years past,) for a time appeared to withstand the powerful influence of the disease, but finally succumbed to it. Br. Oehler called on him, and found him, in a calm and comfortable frame of mind. His constant desire was, to converse about Jesus; in his brighter moments, he took a delight in singing, notwithstanding the swelling in his throat greatly annoyed him; and frequently when delirium came on, he would seize his spectacles and hymnbook, and try to read; and when the parting benediction was bestowed upon him; he strove once more to join with broken accents in the verses sung on this occasion. He quietly fell asleep,

March 9th, being the last member of a numerous family. Only three of those eight persons, who had come with him from Fairfield, are yet living.

Not only the Indians, but also the mission family, and other inmates of the house, have, during the past year, suffered from sickness. A bilious and intermittent fever prevailing last fall, and br. Oehler being frequently incapacitated from holding meeting, Frederic and Ezra repeatedly had to take his place, and were heard with attention and respect, until the former was also laid up, with his family. In the spring, the epidemic above referred to broke out, which also prostrated br. Oehler several weeks. Such seasons of illness, and the external and internal difficulties before spoken of, have been a sore trial to the faith and patience of our missionaries, especially during the latter part of the year; but they now hope for comparatively more quiet times, in consequence of their removal, and look forward more confidently to a brighter future.

With regard to the internal course of the congregation, we can only say, that it was subject to many changes. This is owing in part to the peculiar temptations to which our Indians are exposed, not only from the Munseys living among them, but also from the white and Indian neighbors, who try to stir up the former against the Christian Indians and their missionaries, and to entice them away to other denominations. Nevertheless the meetings generally were well attended, even at such seasons when camp-meetings were held in their immediate neighborhood, which usually attract a great crowd of people. On different occasions it was delightful and cheering to trace the work of the Spirit of God on the hearts of individuals; and a neighboring missionary, after having one day preached a sermon in the church to our people, gave them this testimony: that they appeared to him to be in a fair and sound condition.

Great disturbance, as usual, resulted, when the enemy succeeded in getting up drinking bouts in the vicinity, which was repeatedly done, thro' the agency of the Munseys. The brethren once appealed to the agent to put a stop to it, but in vain. But since our people have removed to their new station, they have pledged themselves to the observance of certain rules, designed for the promotion of order, industry and discipline amongst themselves; making it, among others, the duty of every individual, to destroy the ardent spirits that might be introduced or offered to them. When therefore Joseph Killbuck, one of the chiefs, and some others brought ardent spirits into the neighborhood, br. Oehler and Frederic destroyed the supply and threatened the chief with deposition from office.

At the celebration of Christmas the enemy again laid a plan, as he had done on previous occasions, to breed disturbance in the congregation. Among the numerous auditory at church, were several

drunken Munseys, who, when the service had commenced, began to talk and laugh aloud. After being seriously, but in vain, admonished to keep quiet, br. Oehler at last found himself compelled to seize the noisiest among them, one Levi Jackson, a former interpreter, by the arm, and aided by Frederic, to put him out of the church. Presently one of those in the church flourished his tomahawk, and threatened to split the skull of the first man, who would dare to approach him. Seizing his arm also, br. Oehler wrested the tomahawk out of his hand, and thrust him out of the meeting. The other rioters followed him voluntarily, when they were finally driven away by br. Paul Oehler and the Wyandot, Walker, the present proprietor of the mission houses. Several women now beginning to raise a noise, they were soon silenced by a serious reprimand. After quiet was restored, the rest of the meetings during the holy-days, which were well attended, passed off with comfort and blessing. The children recited the Christmas hymns they had learned, to the delight and edification of all; having committed them this time at home with their parents, without the usual assistance of the missionary. The latter was pleased to observe, that none of our people participated in the drunken revels usually carried on at this season by other Indians around them.

The solemn meeting at the close of the year was well attended by our people; but before the last service crowds of evil-disposed Indians also collected together around the church. Fearing that unpleasant disturbances would take place, br. Oehler proposed to our brethren to dispense with this meeting on the present occasion. They, however, were so urgent to have it kept, that the missionary could not withstand their entreaties. The meeting lasted three hours and sustained not the least interruption. Thus they closed the year with prayer and praise, in confident expectation of brighter days.

The congregation numbered 77 souls at the close of the year, 32 of whom were communicant members. None of our people suffered themselves to be enticed away from the first meeting on new-year's day, by the frolics got up in their vicinity. A general commotion of hearts was visible at church; the report states, that not a dry eye was to be seen. The speaking held with members on the 5th of January, previous to the festival of Epiphany, was truly encouraging, and the meetings on the latter day were very refreshing.

On the 27th of February, the last sermon was preached at Westfield, on the text: "Speak unto the children of Israel, that they go forward!" Exod. 14, 15. Great attention and deep emotion prevailed among the people, which became still more apparent during the celebration of the Lord's Supper in the afternoon.

This closed the 16 years' stay of our Indian congregation at Westfield. 113 children were born and baptized there; 29 persons confirmed, and 155 lie buried there.

On Sunday the 13th of March, divine service was kept for the first time at the new station; the sermon on the text "Renew our days as of old!" was preached by br. Oehler, under the confident impression that the Lord willed the prolonged existence of this little flock, feeble and poor as it is. Hitherto they had resided on a soil belonging to others; but now that they appear to be quietly located on their own ground, the missionaries and the faithful members of their flock, trust that they will be able successfully to cope with both their secret and open enemies, by whom they have been unceasingly annoyed during the last years; now too they will be able more effectually to enforce their rules and discipline. For the present they still have to endure various oppressive hardships; their sudden removal has operated as a drawback upon their pecuniary concerns, being in debt to the traders; sickness, and in some cases indolence, prevented a seasonable cultivation of their fields in spring, so that in summer provisions were scarce and comparatively high in price. Still, all these adversities may minister to their good; for if they fare too well, they are apt to grow careless and negligent. At a later period their prospects had considerably improved; their Indian corn looked very promising, and berries, fit to be eaten, are found in such quantities here, that in case of necessity, they could sustain life with these alone. Living near Fort Leavenworth, they can there procure work at a dollar a day; the military quartered there being very kindly disposed towards our Indians and their teachers, and helping them gratuitously with many little jobs.

July 25th br. Oehler was called to see a sick sister, who had been taken ill during a visit to her relations at Westfield. The head of the family was a Munsey, who, with the majority of his tribe, had remained in that region of country. On opening the door, he encountered the most pitiful sight. On the floor lay the man's wife and the aforesaid sister, behind them a child of three years of age, and on a bedstead the man himself, all so weak and ill as hardly to be able to move; not a drop of water, no fire was there; no provisions, except a few crumbs of corn-bread, and rags and filth all around. Br. Oehler did what he could to alleviate their misery, by fetching water, making up a fire, giving them medicine, &c. None of their tribe came near them, nor any one to administer spiritual consolation to them. Since our people left the place, the heathen sorcerers have been very busy among their sick, many of whom have since died. Under their hands a certain man died, who had left the church with his family, and who had since manifested an extremely hostile disposition towards our people. Another, who when many had apostatized, had trium-

phantly boasted that now the Moravians would soon be ruined, come to a miserable end about this time. These Mumseys, who have been followed up so many years with untold patience, are at present without a temple, without land or home, no one caring for them, except perchance a Brethren's missionary. Gideon, their leader, had gone to Washington, as he boasted, to accomplish a great deal for the benefit of his countrymen; but about this time he returned, without having effected anything, and in the most deplorable condition. Distressingly painful as these warning examples of such reprobates are, it is the more cheering to meet with cases of a contrary kind. Thus, for instance, the missionary reports, that the above mentioned Levi Jackson, who had disturbed the meeting at Christmas, returned and craved forgiveness; and that, moreover, the young man who had flourished his tomahawk on the same occasion and threatened to kill his opponent, one Sunday appeared in the public meeting, and with trembling lips and a contrite heart, made a confession of his sins and of his faith; whereupon, receiving the necessary instructions, he was embodied into the church by holy baptism, and sat down at the feet of Jesus. The whole transaction made a deep impression on all that were witnesses to it.

In this manner the Lord continues, from time to time, to strengthen the hands of his servants when they begin to grow weak, and re-animates their zeal and courage in prosecuting their work, amidst surrounding difficulties and continual drawbacks. We cannot, of course, expect to read of great doings among the Indians, especially where they are exposed to so many adverse influences. But the spirit that animated our primitive missionaries, who were willing and ready to encounter every difficulty if they could gain but one soul for Christ, ought to prevail continually among our missionaries among the Indians, in order to keep their fainting hearts and hopes alive.

In respect to the mission among the Pawnees, which appeared in prospect about two years ago, we can only state, that such prospect has entirely disappeared for the present. Our readers will remember that Government, at that time, dissuaded us from establishing a mission among them, inasmuch as the negotiations concerning their removal were just then pending. Since that time, however, no further progress has been reported, and what is worse, the Pawnees have been continually involved in bloody feuds, which of course closed the doors for the introduction of the gospel among them. Here, too, we must await the further development of the designs of the Lord with this nation.

The greater the difference is between the missionary work among the heathen of this continent and that in other missionary fields, partly owing to the character of the nation at large, and partly to their peculiar situation, in being brought into constant contact

with a nation that is rapidly and irresistibly progressing and extending its borders, and the more, therefore, our missionary activity among them assumes a peculiar modification, the more every Christian, who sympathizes in their weal and woe, will feel induced to remember in his fervent prayers, both the congregation and its laborers, as well as those who constitute the missionary board, that the Lord would manifest to them his will, and grant them wisdom and grace to understand the intimations of his providence, and to act agreeably to his mind.

ON PRAYER.

Prayer is the soul's sincere desire utter'd or unexpress'd,
The motion of a hidden fire that trembles in the breast.

2.

Prayer is the burden of a sigh the falling of a tear,
The upward glancing of an eye when none but God is near.

3.

Prayer is the simplest form of speech that infant lips can try :
Prayer the sublimest strain that reach the majesty on high.

4.

Prayer is the Christian's vital breath, the Christian's native air :
His watchword at the gates of death, he enters Heaven with *prayer*.

5.

Prayer is the contrite sinner's voice returning from his ways ;
While angels in their song rejoice and cry " Behold he prays ! "

6.

In prayer on earth, the saints are one in word, in deed, in mind :
When with the Father and the Son sweet fellowship they find.

7.

Nor prayer is made on earth alone, the Holy Spirit pleads ;
And Jesus on the eternal throne for sinners intercedes.

8.

O thou ! by whom we come to God, the life, the truth, the way ;
The path of prayer thyself hast trod—Lord, teach us how to pray !

J. MONTGOMERY.

Statement of the Accounts of the Sustentation-Diacony, May 31st, 1853.

RECEIPTS.

1. a, Interest	4896 00	
Off Interest paid	291 92	
	<hr/>	
b, House-rent	749 89	4608 08
Taxe and Exp. on	456 61½	
Whowr and Str. H. 128 46½	585 08½	
	<hr/>	164 80½
II. Contributions towards Sustentation.		
From Nasareth Congregation Diacony	1145 00	
From Little Congregation Diacony	600 00	
From Bethl. Female Boarding School	1000 00	
Sundries	35 62½	
	<hr/>	2780 62
III. Contributions towards Education.		
Interest on G. Hag's legacy	1200 00	
From Salem, N. C.	280 00	
	<hr/>	1420 00
IV. Extra: Second pay't by the Ldg. Comm.	8300 00	
Transferred to special Permanent Fund and		
put on Int. with Un. Adm., Bethlehem	8300 00	
	<hr/>	

4767 88

DISBURSEMENTS.

I. a, Interest, \$231 92; Annuities, 60 —	231 92	
b, Repairs	446 61½	
II. SUSTENTATION AND PROVINCIAL EXPENSES.		
a, Sustentation of retired laborers	1061 90½	
Off Int. on Abr. Bunting's, sen., Legacy	300 —	761 90½
b, PROVINCIAL EXP.		
Salaries, light, fire-wood, stationery,	1225 03	
Repairs, furniture, house-rent, postage	423 69½	
Trav. Exp., 268 39½; Removals 195 80	464 19½	
Aid to Ministers and various Collections	473 65	
Treasurer's Salary 50 —; Copyings 12 —	62 —	
Sundry other expenses	93 49½	
	<hr/>	2748 89½
Off Contr. towards Sust. other side, II	3568 89½	
	<hr/>	5780 69½
		728 26
III. EDUCATION EXPENSES.		
For the Theol. Sem.—4 students	1000 —	
Appropriation for Library	80 —	
Grants at Naz. Hall	1480 —	
at Bethl. Fam. Boarding School	400 —	
" " "	240 —	
" " "	261 31½	
Commutation money. etc.		
	<hr/>	3871 31½
Off Contr. towards Education, other side III.	1480 —	
	<hr/>	5351 31½
		2086 31½
		Surplus of Receipts
		4767 88½

Statement of Assets and Liabilities of the Sustentation Diacony, May 31st, 1858:

ASSETS.

I. Money at Interest	9600 —
Nazareth-Hall	800 —
Philadelphia Congregation	90145 —
Unit. Admin., Bethm.	—
II. Stocks—Bethm. Water Comp.	200 —
Lehigh Bridge Comp.	700 —
III. Houses in Bethlehem	—
IV. Land in Hopedale, Hebron, Ohio, etc	—
V. Furniture	—
VI. Cash	—
VII. Book Debts	4725 75
Nazareth Hall	274 50½
Theol. Semin.	41 76
Sundry	—

100245 —
—
900 —
8664 66
3878 71
100 —
1387 61½
—
5042 10½

LIABILITIES.

I. Deposits on Interest.	905 —
Ministers' Aid Society	976 36
Newport fund	—
For Widows' and Sisters' House, etc.	3158 15
II. Annuities	—
III. Contingent Funds	—
IV. Creditors in Acc. Ct.	—
V. Special Permanent Fund	85129 56
Last year	—
Add: this year's payment by Liq. Comm.	3300 —
VI. Schoeneck Fund, created by sale of lots and land in Schoeneck	—
VII. General Reserve	—
Last year	2667 85
Add of this year's surplus	1000 —
VIII. Stock—last year	17587 95
Remainder of Surplus	1098 31½

5039 51
1000 —
764 58
895 32½
—
86439 56
1745 —
—
3667 85
16686 36½

120218 09½

120218 09½

LETTER

from Br. C. R. Kalbing, at Gnadenthal, South Africa, to Br. Eugene Frueauf, at Litiz, Pa.

GNADENTHAL, June 13, 1853.

Dear Br. Frueauf,

Several weeks ago I received a donation from you of \$30, in a draft upon br. Roederer, which, as br. Mallalieu writes, was chiefly collected by sr. Julianne Rice, being partly the proceeds of a fair, got up by her among some of the pupils of the Boarding school, for missionary purposes. At the same time another draft for \$75 for our missionaries at Shiloh came to hand, which has since been forwarded to br. Bonatz. Already, (at an earlier date,) in January, 1851, I had received a similar charitable gift of £16 (through you) from Miss Elisabeth Daniels. At that time I requested, that our thanks might be presented to you, and to the donor, (whom we only know by name;) but not learning whether this has been done, I now embrace the shorter and safer way, of addressing you personally, in order to express, through you, our most cordial acknowledgements to sr. Rice and the other benefactresses, and to wish them the blessing of God. Of the first donation, about one-half has been disbursed for the benefit of those Fingoes, at Shiloh, that remained faithful, previous to their having received any subsidies from other quarters; the other part has been used for the benefit of the poor at Gnadenthal, in order to provide coverlids and clothing, or provisions for the sick, many of whom with tears, invoked the blessing of God upon their unknown benefactors. This donation will be applied to similar purposes, possibly also for the benefit of our schools.

Whereas our brethren and sisters in North America interest themselves so deeply for the prosperity of our South African mission, it is but reasonable that I should report something concerning the state of things here. I would that it were in my power briefly to select and report such matters of importance as you do not read in the Periodical Accounts, or in the German "Missions-Blatt." You are, of course, aware of the termination of the Kaffir war, after a duration of more than two years; and what hardships and trials our missionaries and their flocks had to endure. The Lord only knows, whether peace has been permanently established; many doubt it: for the Kaffirs have not, strictly speaking, been vanquished, but are merely tired of fighting. Our missionaries have, however, set about repairing the most indispensable dwellings, as well as the mill and half demolished church, inasmuch as the school-house cannot accommodate all the worshippers. The meetings during the Passion- and Easter-week were greatly blessed. There are rising of 500 Fingoes at Shiloh, and about 12 Hottentot families, who have partly remained faithful, and accompanied the

missionaries during their flight; and partly, have had no share in the insurrection. Fifty men had joined the rebels, many of whom have been condemned to hard labor for two years. Their readmission into Shiloh, after their term has expired, will occasion perplexing deliberations. Still we rejoice to find, that many now rue the step they have taken, and no longer ascribe their misfortunes to their teachers, but to themselves, in having forsaken the Lord. We trust that Goshen will be rebuilt, because we are now furnished with the Governor's written permission to that effect; but as it is doubtful whether any of the Fingoo tribe will be permitted to move to Mamre, it is therefore uncertain whether that station will be recommenced. Enon has suffered greatly by the war, because the Zuur mountains in its vicinity afforded the Kafirs desirable hiding places. At the commencement of the war, the people of Enon lost all their cattle; two men being killed at the time, the congregation fled, only br. and sr. Lehman and a few men remaining there. During the second year, their gardens were frequently plundered, and owing to the erroneous suspicion of being in league with the insurgents, they were exposed to danger from the colonists. The Lord, however, put his arm around them and guarded their town, and now the whole flock is again gathered together. All our congregations in the colony are made up of villages of colored people, who partly derive their support from their gardens, and partly gain their livelihood by serving, chiefly in the capacity of cow-herds among the farmers, whereby they are absent from town for a longer or shorter period.

Since the emancipation in 1838, the greater part of the ransomed slaves have moved to the missionary stations; one-fourth, if not one-third of the population of Gnadenenthal is made up of them. This congregation contains a mixed population; there are very few genuine Hottentots found here any more, and scarcely six can be found who speak that language. The negroes from Mozambique and the eastern coast of Africa are more numerous. The great mass, however, is composed of mingled races, resulting from the blending of Hottentots with negroes, and of these two with Europeans; and of the latter, many might pass for true Europeans. The language they speak is a corruption of the Dutch.

The impression our people make upon visitors, who interest themselves in their spiritual condition and christian mode of life, differs according to the stand-point which the inquirer takes; but still probably no stranger ever visited our establishments, who was not delighted with the well cultivated gardens, richly garnished with fruit trees, and with the host of children frequenting the schools. Moreover, let a man see the churches on the Lord's day filled with devout and decently clad worshippers, while remembering, that sixty years ago not a single Hottentot had ever heard the word of God, and that they were then nothing better than semi-

barbarians dressed in their caross, i. e. a few sheep-skins and an apron, and surprise and gratitude must pervade his heart, at witnessing the results, both internal and external, produced by the preaching of the Word of God. True, he will also find, on more minute investigation, that many remain at home, owing to their indolence and indifference; that there is much levity prevailing among the young people, and that immorality, especially intemperance, would predominate, if more opportunities were at hand to indulge in evil practices; and that many are hearers of the word, but not doers thereof; still, when we call to mind that similar scenes are witnessed almost in all other older Christian churches, we do not suffer ourselves to be discouraged by the state of things among us, but are rather thereby excited to greater diligence in the discharge of our office, while praying for a new effusion of the Spirit upon our people, in which we request you to join with us.

There are no literal idolaters in the colony; even the Kaffir tribes are not such in fact, although they believe in witchcraft, and know nothing about God; still baptisms of adult heathen continue to happen in all our congregations, altho' their number is diminishing. The most of them come to our stations, with no other knowledge of religion than that there is a God in heaven; and when we have to prepare an aged negro or a Hottentot, who has grown grey in his office of cowherd, for holy baptism, we can perhaps convince him that he is a sinner; but to make him so understand, that the Father sent his Son in love to our race, that the Son died for us, and that we must believe in him for the remission of sins, as that he shall be able to give us a correct answer, is in many cases next to impossible. Yet we frequently have occasion, in such instances, to perceive that the heart feels more than the untutored understanding can comprehend, or the unlearned lips can express. Here I must close. With my fellow-laborers I commend myself, and the work entrusted to our care, to the fervent prayers of our dear brethren and sisters in America.

We were greatly edified by reading the report of the Ministers' Conference held at Bethlehem in 1851. Would that we could also procure that of 1852;* as well as a copy of Heckewelder's History of the Mission among the Indians for our library.

Beseeching you to salute my acquaintance in America, the brns Goëpp, Titze, Rœpper, and L. Reibel, as well as your dear wife, I remain your affectionate brother,

C. R. KÖLBING.

* It has already been sent to him.—Ed.

Letter from Sr. A. M. Fett.

GREEN BAY, Aug. 22, 1853.

Dear Br. Seidel :

Hoping that it may interest you to hear some little particulars of our Sunday School, I will attempt an account of the celebration we held some weeks since. First, however, allow me to offer you the first fruits we have gathered from the school,—the enclosed dollar,—for the benefit of the Home Mission cause. As you may suppose, we are but indifferently supplied with books, etc., and might perhaps be justified in applying this for the good of the school. Feeling, however, that through the great goodness of God, much has been done for us, we joyfully, and with grateful hearts, send our mite, praying that it may not be despised; for, though the sum is *very* small, it is surprising that so much has been collected, if we consider how poor most of these children are, how few in number, and how many difficulties we have to encounter, as well as obstacles and prejudices to overcome, in order to draw these into the school.

Sunday afternoon, July 24, all the children assembled in the church, 17 in number, where they were briefly addressed, a statement of their attendance etc., was publicly read; and eleven received books as rewards; the last caused sparkling eyes, and we trust, thankful hearts. The services were opened by their singing the hymn, "Holy Bible, book divine," etc., closing with another adapted to the tune of Old Hundred. The following day a little feast was given them, some distance from our village, in one of the secluded recesses of our primitive forests, where a table and seats, also a see-saw, etc., were prepared by one of the parents; whither they walked in regular procession. Here they joined in singing, "Praise God from whom all blessings flow," etc., before partaking of the delicacies prepared for them. The parents had all been invited, and a number of them gave evidence of the interest they felt, by personal attendance. Including the scholars, there were 30 persons present. After enjoying various amusements, before leaving the ground, they, at their own request, sang various hymns, which they had learned in Sunday School. They now sing four of our hymn-tunes very well.

All returned home delighted, and we hope, renewedly encouraged to attend regularly, and learn industriously. May the Lord bless our feeble efforts, and shed his Holy Spirit upon the teacher and the taught! Br. Frœauf, while here, kindly interested himself in the school, devoted one morning to the children, giving encouragement and admonition, and we hope to effect. Eight of these seventeen scholars are the children of Romanist parents, and should they again be so unfortunate as to have a priest of a character similar to one who was here some months ago, we would probably

lose most of them. The long and severe winter also materially decreases the number. Besides these points there are numberless hindrances, trials and difficulties incident to such a cause, especially while in its infancy. That it has been, to us, the cause of many prayers and tears, you will readily believe; we *earnestly* commend it, as well as ourselves, to your prayerful remembrance. My dear husband joins me in love to yourself, your family, and the members of the H. M. Board, with sincere thanks for their long continued support. We will feel very happy when once independent of their treasury, feeling ourselves an unwilling tax upon it now.

In the bonds of Christian love, I remain your affectionate sister,

A. M. FETT.

Subscriptions received by Rev. Ch. F. Seidel.

Mrs. Reigart, Lancaster, 1853.

Rev. Mr. Stratton for himself, and Mr. Matteson, 1853.

Mrs. Crothers, 1852 and 1853.

John Gerhart, 1854.

Rev. E. L. Hazelius, 1853.

Robert Turner, Philadelphia, 1853.

Joseph Hark, 1852,

Thomas Clewell, 1853, } Nazareth.

William Rauch, 1853,

J. Milton Smith, New York, 1853.

Isaac Smith, Mount Bethel, 1852.

H. Leibert, Norristown, 1853.

Subscriptions received by Rev. Edm. de Schweinitz.

Mrs. Schlosser, 1854.

Thomas Wood, 1853.

Donation towards Home Missions.

Received of Sunday School children at Green Bay, per
sr. Fett,

\$1 —

Received of br. Trøger,

1 00

THE
MORAVIAN CHURCH MISCELLANY.

No. 12.

DECEMBER, 1853.

VOL. 4.

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COMMUNICATIONS.—The Editor is not to be considered responsible for the opinions of his correspondents on subjects respecting which the Church allows a diversity of sentiment.

BETHLEHEM :

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

SUBSCRIPTIONS AND PAYMENTS

received by the Rev. D. Bigler, 522 Houston St., New York, Rev. Edm. de Schweinitz, 74 Race St., Phila., Rev. H. A. Shultz, Lancaster, by the Ministers at Litiz, Nazareth, York, Penna., and Salem, N. C., and by the "Editor of the Moravian Church Miscellany," Bethlehem, Penna.

ONE DOLLAR A YEAR.

JACOB W. HALL, PRINTER, BETHLEHEM, PA.

Francis Wille

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CLASSICAL SEMINARY FOR BOYS.



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REV. EDWARD RONDTHALER, *Principal*.

THE
MORAVIAN CHURCH MISCELLANY.

No. 12.

DECEMBER, 1853.

VOL. 4.

THE MORAVIAN MAGAZINE.

The first number of the Moravian Magazine, a monthly Journal of the Church of the United Brethren, edited by our brethren in Great Britain and Ireland, has just reached us. We gladly avail ourselves of this opportunity, of communicating the following abstract from the same.

THE want of an authorised though unofficial Magazine has long been felt in the British section of the Unitas Fratrum; but as yet no organ has appeared to meet, in all respects, the wishes and requirements of the province. It is therefore proposed, in accordance with a resolution passed at the general Conference held this year in Fulneck, to commence a periodical, which it is hoped, will merit the approval and secure the support of our brethren, sisters, and friends.

INTRODUCTION.

On ushering a Moravian Journal into the world, the question may not unnaturally be asked—"What means this novelty? Why does a church which has hitherto pursued her way in stillness and obscurity, shunning rather than seeking the beaten track, come forth into the broad daylight, and meet, if she does not court, the general gaze?" We shall content ourselves at present with stating two reasons for the procedure. We think that it will be advantageous to our own community; and we trust that some benefit may result from it to the church of Christ at large.

The want of some organ for the expression and interchange of ideas, and the communication of intelligence, has long been felt among us. Thoughts that might have been useful and edifying to many minds, and produced other thoughts and deeds of usefulness in unlimited progression, have perished irrecoverably; and valua-

ble records have been confined to manuscript circulation. A public journal, if properly conducted, may give that healthy excitement which is needed to rouse the body from its torpor, and propel the life-blood through its limbs. It may remind us of our privileges and responsibilities; point out defects and blemishes, and stimulate to increased exertion. It will afford an opportunity for the removal of many a prejudice and misapprehension which might otherwise rankle and fester on, to the injury not only of those who cherish them, but of the whole body to which they belong.

As regards the Christian public, our missionary activity is almost all that is known of us in this country. If any curiosity has been felt as to the root whence that activity sprung, and the principles by which it has been nurtured, the materials for satisfying it have been but scanty. Yet the productiveness of our small church in missionary zeal, effort, and success, is such as might well excite an interest in the phenomenon. The fact is undeniable that our missionaries, and the congregations which they have been enabled by God's blessing to gather round them, bear a much larger proportion to our whole numerical strength than is the case in any other Christian body. The members of our Church in Europe and the United States of America amount at most, children included, to 17,500 souls; while the number of converts from heathenism under our care in 1852 exceeded 70,000, tended by 290 missionaries. Of these 131 were sisters; but they may properly be included in the number, as they take an active share in the spiritual charge of their own sex. This gives one missionary for every sixty of our home population. The proportion of missionaries from the British Province of our Unity is, we must confess, considerably lower, being scarcely one in one hundred and fifty. Even this, however, will, we believe, be found no inconsiderable multiple of the quota contributed by any other Christian church to the laborers in the great harvest-field of the Gentiles.

Besides this important contribution to the enlightenment of the pagan world, we must likewise take into account the large and interesting field of usefulness occupied by our *Diaspora* societies, comprising the whole sweep of the European continent from France to Russia, and from Norway to Switzerland. The Russian provinces of Livonia and Esthonia contain nearly three-fourths of the whole number of souls who thus enjoy the special ministration of our brethren and sisters, while communicating and attending as hearers at the parish churches of their several neighborhoods. In the aggregate, these societies cannot be estimated at less than 100,000 souls. To these may be added 18,400 souls, who are regularly visited by our scripture readers in the north of Ireland; nearly two-thirds of whom attend no place of worship, and are therefore indebted for their knowledge of the Gospel almost entirely to this agency. Our brethren in the United States have

likewise their Home Mission, directed to the spiritual benefit of numerous emigrants who do not stand even in nominal church fellowship with any body of Christians in the land of their adoption. Our chapels moreover, especially in this province, are attended by a large proportion of stated hearers who never actually join our body. Nor must we omit to mention the moral and religious culture imparted to the children of parents belonging principally to other communions, by our various boarding schools; which numbered, last December, 281 pupils in this province, and about 1000 on the Continent, besides those in our four American institutions. If to these we add the pupils in our day and Sunday schools, we have in this province a total of 3805, chiefly young people not in our own connection.

Looking at this range of operations on the one hand, and at the insignificant fraction which our congregations muster in Christian countries on the other, we can scarcely regard the latter as anything more than the bare staff by which these evangelic agencies are worked; and the aspiration of Moses might seem to be realised before our eyes, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" (Numb xi. 29.) A nearer survey, it is true, will bring into sight much that qualifies our rejoicing, and humbles us under a sense of great and grievous deficiencies. Yet the fact remains, that the least and feeblest of all organized churches is exerting an influence so beneficial in its temporal bearings, so incalculably blessed in its everlasting results, over 200,000 souls.

In explanation of this problem, we propose to give sketches of the *History* of our church, both in its ancient form, which dates from the middle of the fifteenth century, and in its present resuscitated stage since 1782. A striking difference will be perceived in the spirit of the two periods. The one was of a severer cast, braced in the school of adversity and persecution to the encounter with powerful foes,—the struggle for the martyr's palm; the other exhibits more of the spirit of love, more of the grateful and joyful feelings which belong to those who have emerged from the night of trial and the house of bondage. The former savored more of law; the latter more of liberty. Both, however, have been characterised by earnestness in following out a high and heavenly calling, in willing submission to the leadings of God's Spirit, and renunciation of human impositions. The one appears to have been better adapted for home extension, and for the religious training of a nation; the other for missionary enterprise. It will form an interesting topic of inquiry, in how far we may still profit by the study and imitation of the ancient model,—what bearing the subject has on the causes which have checked our progress and development at home,—and whether a wider extension could, at present, consist with a high degree of spiritual life, or would admit of that

concentration of effort which is requisite for the efficient and successful execution of the work assigned us by our heavenly Master.

Biography, again, will supply its contingent to our journal. Memoir writing has been carried out more generally and systematically in our communion than, perhaps, in any other. It cannot, of course, be expected that every memoir of a believer's pilgrimage should be marked by incidents of equal interest, either in the outer or inner life. The greater part of them will go over much the same ground, and the repetition of similar experiences may readily grow wearisome. In every course, however, if faithfully and intelligently represented, there will be something or other which individualizes it, and something which may be useful to others. And they all point with one voice to Christ and his cross, as the only way by which the pilgrim of time can gain a safe and blessed resting-place in the eternity towards which he is hastening. It will be our object to select such memoirs as are remarkable either for the lessons which they teach of faith, love, patience, abounding labor in the Lord's work, or any other Christian grace; or for the interest felt in the subjects of them.

The *Theology* of our church has in general been marked by the simplicity, rather than by the breadth of its Scripture statement. It confines itself almost exclusively to the exhibition of Christ, and him crucified, as the one thing needful for the conversion of the sinner, and the building up of the saint. A life derived from Christ as its source, maintained by communion with him as its head, and devoted to him as its end, is the great object at which we aim. While we arrogate to ourselves no superiority over other bodies of Christians in the mode of our teaching, we feel that the doctrine of the cross is the one talent which has been given us to husband withal. This commends itself to the young, drawing and riveting their affections in the unchilled warmth, and freshness, and ingenuousness of their early bloom; and it contains enough to occupy and repay the devout attention of the mature, to guide them through the perplexities and cares of life, to sustain and comfort them under its trials, and to prepare them for an enduring inheritance. It includes all that we need to live by or to die by.

It is, we fear, imputable to us as a reproach, that this life-giving doctrine has not brought forth its fruit more evidently and abundantly among us,—that the manna, on which we ourselves have fed, and been satisfied with its sweetness and its nourishment, has not attracted a larger gathering from the famishing multitudes without. In part, this may be accounted for by the prevalence of the idea that none should be encouraged to join our church who did not feel themselves specially and divinely called to it, and by too strict an interpretation of the scriptural principle that the power of the gospel is to be shown rather in the lives than by the words of its professors. In recent times, however, our stationary

position may probably be attributed with greater justice to our timidity or slothfulness, or to the influence of a worldly feeling; as though, because we have not at our command the material agencies which are possessed by larger and wealthier communities, we had therefore no right to take our place in front of the battle, but must be satisfied to do good by stealth, if not entirely to conceal our light under a bushel. It behoves us, assuredly, to seek to have the point cleared up, one way or other, to our own conviction; and should it be made plain to us that, while we do what we can, our Lord considers it a safer lot for us, to remain little and obscure, as hitherto, we shall not feel inclined to quarrel with his disposal, and to seek great things for ourselves.

In this department of our magazine, occasional sermons and discourses will find place, with extracts from our older theology, especially from Zinzendorf's writings.

The *Constitution* of our church is neither rigidly and sharply stereotyped on the one hand, nor lax and changeable on the other; but admits of well-considered adaptation to the circumstances of different periods. The legislative power is vested in synods; the government is by conferences or presbyteries, chosen, more or less immediately, by the communicant members of the church or its several congregations; the Word of God being the authoritative rule on which all measures and decisions are ultimately based. The episcopal office is confined almost entirely to the transmission of church orders; and that only by commission from the executive conferences, or an assembled synod. The spirit of the church is eminently catholic. While it is, as its name imports, a Unity of Brethren, pledged to share in each other's weal and woe, temporal and spiritual, it extends the right hand of fellowship to all who love the Lord Jesus Christ, by whatever peculiarities of doctrine or church-government they may be distinguished.

It will be a leading object of our journal to throw light on the various departments of activity which have been referred to; to bring out the more interesting features of the history and working of our church into greater prominence; to afford opportunity for discussion on points not well understood, or on which diversity of opinion may be entertained; and to invite practical hints for improvement.

Edification, however, will be the main object kept in view; that the saving and sanctifying truths of which our church is a depository may be more and more carried out into practice by young and old, in the household, in daily business, and in the worship of the Lord's house,—and may shed their benign influence over every stage and scene of life, in health and sickness, and on the dying bed. Thus will it be increasingly evident that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly

framed together growth unto an holy temple in the Lord;" and that "in him we also are builded together for an habitation of God through the Spirit." Will our readers help us with their prayers, that He to whose glory we dedicate this humble offering, may lay his blessing on it, and make it fruitful to his praise.

Subscriptions for the Moravian Magazine, received by Rev. Charles F. Seidel, Bethlehem, Pa.

CHARACTERISTICS OF THE BRETHREN'S CHURCH.

"THE DIASPORA."—No. 3.

This term, "*the Diaspora*," that is, the "dispersed Brethren," is given to those in connexion with our church who live scattered through towns and villages, and are united with us in heart, but are not under the same church rules and regulations. These can only exist in congregations regularly established. The number of our Diaspora brn. and srs. is very large. In Livonia alone they are 40,000; and through Germany, Switzerland, and the South of France, they are said to exceed 100,000. This is a sphere of labor quite peculiar to the Brethren's Church. It is a practical exhibition of our declaration that we acknowledge all who love the Lord Jesus Christ in spirit and in truth as brethren and sisters, to whatever denomination of Christians they may belong. It plainly proves the sincerity of our professions, that our life is not forms and ceremonies, but *Christ*. We believe that a Diaspora, as existing on the continent, would be utterly impracticable in the United kingdom. The English character and mind would never conform to it. Indeed many Englishmen would find it difficult to understand the principle upon which it is based. Some explanation will therefore be necessary.

The glorious reformation of Luther and his compeers was still wanting in one respect. The Reformers seem never to have understood, in their full meaning, the words of our Lord: "*My kingdom is not of this world.*" They looked too much for the support of the church and the spread of the gospel, to an arm of flesh—the assistance of pious princes. A church independent of worldly powers appears never to have been thought of by them. The voluntary principle was unknown. The Reformed and Lutheran churches became, *from principle, state churches*, and religious liberty, if not to the same degree as in the Romish Church, was essentially excluded. The kingdoms of this world have therefore, on the continent, *lorded it over God's heritage* so completely, that every attempt to establish voluntary churches has been entirely frustrated. The Brethren's Church is the only exception. Hav-

ing often had to withstand the most violent attacks from her Protestant Brethren, it can only be ascribed to special interference and support from above, that our church likewise has not been constrained to submit to worldly rulers. Some anabaptists and other religionists have indeed endeavored to establish themselves here and there, but from being always so completely kapt under, they have never been able to put forth their energies in a church capacity. The uniformity which has been established in the Reformed and Lutheran churches is the more remarkable, as the thinking and susceptible Germans are more inclined than most others to go to the right and the left, to dig into the mines of spiritual truths, and then again to lose themselves in enthusiastic vagaries. We believe there could not be found in any country a greater variety of religious opinions, and yet outward uniformity has been maintained in a remarkable manner. An Englishman, writing from the continent says: "To our ideas, accustomed as we are to trace the pugnacity with which every different shade of opinion is maintained in England, the fire of religious zeal there, and the habit of deeming the difference of opinion in a single dogma or rite a sufficient ground for a separate sect, it is marvellous, that men holding so many different opinions on religious subjects can consent to preach from the same pulpits or sit under such a ministry. But the Germans held mere variety of opinions on different points as belonging to the right of private judgement, and not as authorising any grounds of separation. Still, this is wonderful to us, and we regard it as a greater evidence of the spirit of uniformity impressed upon them by long obedience to arbitrary governments, than of religious zeal." Of this feeling, the Brethren's Church has taken advantage; it is this which enables her to maintain the Diaspora. In England, where those feelings do not exist, a diaspora would be impracticable.

The origin of the Diaspora dates from about twenty years after the establishment of Herrnhut. The applications for permission to join the rising church of the Brethren became so numerous, that nothing but the establishment of many congregations in different parts of the country could have met them. But this was, as we have stated in a former paper, successfully opposed by Count Zinzendorf, who could see nothing but a sectarian zeal in the willingness with which our Elders' Conference endeavored to form congregation places. But besides those who wished to remove to our settlements, there were still many more whose circumstances would not allow them to do this. These therefore requested that Moravian congregations under the care of Moravian ministers might be formed in the towns and villages where they resided. This appeared at first still more impracticable and sectarian-like than the former; and for a number of years this subject became in the synods of the Brethren the principal topic under consideration, until at

last the present plan of our Diaspora came to be accepted and established.

The plan itself we shall now state. When applications are made by awakened souls to the U. E. C. to be visited in their own localities by laborers from the congregation, a brother is commissioned to visit them once or twice a year, sometimes more frequently; or a brother is stationed permanently in a town or village most convenient for the regular discharge of his duties as an itinerant in the district. There is a material difference in principle between the Diaspora and our Missions to heathen countries. The one is conservative, the other aggressive. For the Diaspora work applications have been, and are made, from so many different parts of the country, that hitherto the Brethren have only been able to supply the most promising stations. In every place where there are several brn. and srs., they enter upon a brotherly union. They meet every week once or twice in the evening to edify one another by singing hymns, reading the word of God, sermons, and accounts from the congregations; they converse with one another on spiritual subjects, and endeavor by these means to keep their faith and love to our Savior alive and growing. They form a society, call one another brethren and sisters, and those that have given evidence of their faith and enjoy the confidence of their brethren, are received in a solemn meeting into their covenant. If there are one or two amongst them who have more experience and ability they become the leaders of the little flock. Thus these little companies form *Ecclesiolæ* in *Ecclesia*, (churches within a church.) Those that are not living too far from our congregation places are invited to attend every three months, when particular meetings are kept for them. They have their lovefeasts, and many attend the holy communion in the nearest congregation once or twice a year. With all this they remain members of the church to which they originally belong, and are generally the most regular attendants at the public services and the holy communion. If there is an awakened minister, he generally looks upon them as the best members of his church, and delights to forward the work of God amongst them. If not, they have often to endure ill-will and an evil eye from their minister. The day the diaspora laborer arrives amongst them is a festival day; they gather round him, and not unfrequently "*continue their speech until midnight.*" His office is, to order every thing amongst them, to examine their course, to encourage them in faithfulness, to cheer their hearts by the assurance of brotherly love, to heal the divisions which frequently arise, and to converse with every one for his edification.

The office of Diaspora laborer is one of the most difficult that can be thought of. He comes into connexion with persons of all classes in society, of all shades of opinion; has to answer endless questions about doctrines, and is expected to be able to advise in

the most varied and difficult cases. To fill such an office with blessing and advantage, requires a thorough knowledge of the holy scriptures, one not ignorant of the devices of Satan, and the deceitfulness of the human heart. Above all things he will have carefully to study, so that with the wisdom of the serpent he may be able to unite the harmlessness of the dove. These requirements, a laborer may not always and at once possess; but in the course of his services he acquires a knowledge of man, a readiness to answer, and an address, a wisdom that persons in their station only may be taught. Cautious and careful, they avoid all controversies, and endeavor to convince every one that *heart's religion*, personal faith and love to our Savior, is the only essential thing upon which our acceptance with God depends. In this office the laborers have *Him* for their example, who went about doing good, who came not to judge the world, and who died "*that he should gather in one the children of God that were scattered abroad.*"

The brethren who are engaged in this work are mostly unlearned men, as regards the wisdom of the schools, though they may not be ignorant of the *wisdom which cometh down from the Father of lights*. "*To the poor the gospel is preached,*" and it is with them that they come most frequently in contact. We think it wise and expedient to employ men of superior education in those places only where they labor more particularly among the educated and learned; but fishermen and tradesmen like the apostles, and like them, though not in the same degree, endowed from above, are more likely to understand and benefit the poor and ignorant, and better able to endure hardness like good soldiers. Many of these Diaspora laborers go from town to town and from village to village, on foot, with a wallet on their shoulders, so that they might often be taken for travelling journeymen, or colporteurs; they have to put up with many hardships, and at times to exercise much self-denial and humility.

It cannot be denied that the patience and forbearance of the Lutheran and Reformed ministers, in whose congregations the Diaspora laborers visit, are sorely tried by this system. To see a laborer of another church enter their parishes, and hold meetings, to see their parishioners flock round such a man, and welcome him most heartily, to see a little church gathered together under the superintendence of another christian body, within his border, is hard for flesh and blood to bear; and it cannot be wondered at, if ungodly ministers, or those who do not understand the aim and object of our brethren, take much offence at it. We have ourselves heard men of this class publicly declare, at a meeting where there were about sixty Lutheran ministers present, they would set the dogs at these intruders, and drive them by force out of the village. And yet our Diaspora laborers are required, upon entering a village, to appear first of all before the minister, to acquaint him with their

arrival and object. With meekness and kindness they endeavor to reconcile his ill will; on the other hand many of the ministers receive them with open arms and give them all the support in their power. Prejudices are slowly disappearing, and in general our Diaspora laborers receive more support than formerly, from the Lutheran ministers, especially since the inner mission has been established on the continent.

We have spent hours in the company of several Diaspora laborers, and listened with pleasure to the relation of many a singular story, strangely combining the *high* and the *low*. If it were expedient, we might tell of "your poor sister Margaret," an Archduchess, and of a repenting sinner of still higher rank—but we forbear.

The following anecdote, which we have from the mouth of an able and highly esteemed brother, who for many years had been engaged laboring among the Diaspora, will illustrate the nature of this work. In the town of B—— a rich and respectable merchant had been for years connected with one of our societies, he was a morally religious man, but never could attain to that experience which has the promise, "Blessed are the poor in spirit: for their's is the kingdom of heaven." One day addressing the laborer, he said, "My dear br. M—, you know my life, you see my striving after holiness, I do all I know, but I have no peace, I am not happy, pray do you know what may be standing in my way?" The answer he received was abrupt and strange, but he came by grace to understand its meaning: "My parting advice to you is—*become a bankrupt, and you will be happy.*" In half a year they met again, and after the first welcome, the laborer, br. M—, inquired if his rich friend had taken his parting advice, and how he felt now? "I have," was the answer, "I have become a bankrupt; I have quite despaired of my own strength, and my own merit; but I assure you, I feel worse than before!" "Worse than before!" answered br. M—; "How is that?" "Had you no Surety to pay your debts?" "A Surety to pay my debts? No: I never thought of that!" "Then," said br. M— "you were very foolish to despair of your own self and not have Christ for your Surety. My brother, *believe in the Lord Jesus Christ*, and he will pay all your debts, and there will be enough left to make you rich." This word was blessed to him; the spirit of God applied it to his heart; he saw, what he had never seen before, the all-sufficiency of Christ's atonement. The tears started in his eye, faith, gladness and peace filled his heart, and like the Eunuch "*he went on his way rejoicing.*"

Such is the Diaspora of the Brethren's Church. It is a special mission to the Israel of God in Christendom—a work in which the Lord has blessed the labors of the *Unitas Fratrum* to a wonderful extent, though but seldom heard of among the churches of the British Province.

X. Y. Z.

NINTH REPORT

Of the Board of Officers of the Ministers' Aid Society of Bethlehem, read at the Annual Meeting, October 4th, 1853.

Though least, perhaps, both as respects the number of its members and the amount of its receipts, of all the benevolent associations of our Church in Bethlehem, the Ministers' Aid Society continues to enjoy the faithful support of its earliest friends, amongst whom it gives us pleasure to remember our kind brethren and sisters of the congregations in New York city, and York, Penna.

An occasional and unexpected donation from individuals in other of our congregations, or from some patron of our church, who through the columns of the "Moravian Church Miscellany" has become acquainted with the object and condition of this Society, has cheered the members of your Board, by enabling them to add a little more to the comfort of those self-denying servants of our Lord, who are ministering to the spiritual wants of our poorer brethren of the same household of faith," (v. Gal. 6, 10.), and who are often placed in circumstances more calculated to provoke in them the zeal-corroding spirit of "What shall we eat? What shall we drink? or wherewithal shall we be clothed?"—rather than to excite in them the contrary christian grace of faith in the providence of that Divine Savior and Head, who hath said unto his disciples: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." (v. Matt. 6. 31—34.)

Then be it for the future, as it has been for the past, our favored, heaven-blessed privilege, to "lift up the hands which hang down, and the feeble knees" (v. Heb. 12, 12.), and to quicken the hearts of some deserving preachers of Christ, by coming to the relief of their temporal necessities; thus enabling them to wait more uninterruptedly upon the work of the ministry, and removing a little, at least, of that unavoidable burthen of domestic care, which, despite the most faithful watching and prayer, will sometimes tend to weigh the spirit down, and check the activity of the patient and devoted man of God.

That the motives of our hearts and the labors of our hands in this brotherly work are duly appreciated by the recipients of our aid, is abundantly shown by the following testimonials of grateful love, which have been received from the ministering brethren (10 in number) amongst whom the fund (\$130) at the disposal of the Board since the last annual meeting was equally divided.

One brother writes, "I offer heartfelt acknowledgements to the Society thus substantially aiding the active ministers of our Church. It is ever "more blessed to give than to receive," yet such are our circumstances often, that we cannot render the former, while we

of the Lord, who giveth food to all his creatures in due season,—how much more doth he provide for his children, and that often wonderfully, so that should they ever be asked, “Have you ever lacked any thing?” All, and we with them, would have to reply, “Nothing.” It is indeed “more blessed to give than to receive,” however, as the Lord has put me in the latter class, and placed me here among poor people, I have learned something of that lesson which at first tastes bitter and is unpleasant, but by and by its bitterness is changed into a pleasant taste, and becomes more agreeable, I might say, desirable. I think the more impoverished and helpless our condition is, and we, in such a state, look to the Lord, our God and Savior, for help, the more grateful do we feel when help comes, and we can the more fully appreciate him as a tender, charitable, and affectionate Father, in whom none trusts in vain. Then we are ready to pray and sing the hymn, “Quiet, Lord, my forward heart,” etc., No. 164, and “Children of God lack nothing,” etc., No. 168.

We might heap up evidence, did we not think that enough has been here produced to satisfy all, that the Ministers' Aid Society, is not merely a support giving, but a support deserving institution. Therefore, with the gratifying consciousness that our “labor is not in vain in the Lord,” and with sincere thankfulness to “the Giver of every good and perfect gift,” by whose enabling grace and providence we have continued, through another year, to prosecute, though feebly and unworthily, the great mission of brotherly love—“to do good and to communicate”—contemplated in the formation of this Society, we feel bound to commend this cause anew to those brethren and sisters immediately engaged therein, as also to such who, with a willing heart and a ready hand, are enquiring, “Lord, what wilt thou have me to do?” “For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.” (2 Cor. 9, 12.)

J. C. JACOBSON, *President.*

L. F. KAMPMAN, *Secretary.*

W. T. RAEPPER, *Treasurer.*

J. F. WOLLE,

JEDIDIAH WEISS, } *Directors.*

MAURICE JONES. }

Note.—Any donation to the Ministers' Aid Society will be thankfully received by either of the officers, whose names are appended to the Report. Persons, living at a distance can transmit their contributions through any Minister of the Moravian Church, stationed in their vicinity, or by letter, addressed to either of the above-named officers, residing at Bethlehem, Pa.

To the Editor of the Moravian Church Miscellany.

As a constant reader of this, our "monthly"—I have been both edified and encouraged by the occasional free communications which have appeared on its pages, of late, in reference to the best interests of our beloved Zion in general, and in this blessed land of liberty, especially.

If I do not mistake the "signs of the times" we are beginning to see and to feel the duty of laboring more energetically than heretofore, at home, for the advancement of the Redeemer's kingdom, without relaxing, at the same time, our efforts in behalf of the heathen afar off. Truly the harvest is at hand, and it is very great; but where are the laborers? Doors are opening everywhere around us, but where are the men that stand ready to enter into the same? The call comes from various places, "Come over and help us!" but where are the young men, strong in the faith and in love to Christ, who respond, Lo! here are we, send us?

It is obvious that without devoted, zealous men, who themselves have tasted the sweetness of pardoning Grace, and are *therefore* willing to devote themselves to the work, the Church can do nothing. The most satisfactory explanations of the "principles and characteristics" of the Brethren's Church will not exactly answer the purpose; nor will the recapitulation of all the deeds of heroism in the Lord's cause, wrought by the fathers of our Church in by gone days, suffice to supply the present want. Why is it that so few of our young brethren turn their attention to the ministry and seek to make themselves useful in the Church? Where are the graduates from our Theological Seminary who from time to time complete their studies? Some have chosen other spheres of usefulness in different fields of science, while others are laboring as servants of Christ in connection with other denominations. Is this example to be perpetuated? Can not the possible causes of such a departure from the service of our Church be discovered and removed? No censure is hereby insinuated against those who have taken such a course; for which, we doubt not, they have had sufficient reason. Do not the congregations now existing, come in for a share of blame on this score, on account of the insufficient provisions they offer for the support of their ministers? Can it be expected that in this age of prosperity and of advancements, when the farmer, the tradesman, and the merchant is adding from year to year to his possessions, to his comfort and his wealth, ministerial talent and faithfulness alone is to be stinted in its reward—nay, that it is the duty of the minister to be at the service of all—for nothing? We are sometimes informed in what manner the ministers were sustained in former times, in the infancy of our country; how they labored with their own hands, as mechanics or as farmers, and supported themselves; but that time is passed, and circumstan-

ees have changed. They that value and prize the Gospel because of its inherent worth—will find ways and means to support it and its appointed ministers, who must not be novices in the work.

This subject deserves serious consideration; and if it receives it practically, I think one cause (not to enumerate others) of the scarcity of Ministers in our Church will be removed. The Lord prepares His Messengers in His own way, and the Theological Seminary is not the only place where He does this. Some have been, and are yet from time to time, called, like the Apostles of old from places of secular employment. Tradesmen, shopkeepers, printers, farmers, have become the chosen instruments in the hands of God for good to the souls of men. Practical men, who out of the abundance of their renewed hearts, gave utterance in heaven taught language of what the Savior had done for them, and is ever able and willing to do for repenting sinners.

Are there none of this class now to be found in our congregations at the East, South or West? Does the love of earthly gain, or of home with its luxuries and comforts, so entirely absorb the attention of the soul that there is no time left to ask "Lord, what wilt thou have me do?" Are there none, at this time, in our Church resembling the men who stood idle in the market, while the husbandman went forth to hire laborers in His Vineyard? Reader! does He, can He, ask thee "Why standest thou here idle?" What is the language of your heart?

What says the Lord to us all by His providential dispensations? Within the last few years how many of our ministering brethren have been called from their labor, to heavenly rest? How many of those now in active service are either returned foreign Missionaries with shattered constitutions, or men on the shady side of the prime of life? A few years more and the number will be still further reduced. Without a supply of healthy, piously devoted, and zealous men, richly endowed with Grace from on high and a practical knowledge of mankind, we shall not be able to retain the position we now occupy,—much less to extend our borders into the moral wastes of our Land. C.

Letter from Br. Benjamin Ricksecker.

LANCASTER, October 14th, 1853.

Dear Br. Seidel:—

Having frequently been encouraged by friends of our Mission, to give you a description of our journey from the Island of Tobago to this country, I take the liberty of doing so.

"We left Mount Moriah the place of our residence in Tobago,

on the afternoon of the 8th of April for a small village, seven miles distant called Plymouth, the place of embarkation for all passengers going with the English steamers. We were accompanied by many of our people and the children of our day-school who did not seem to mind the distance, but evinced much regret at our leaving. The steamers are employed in carrying the West-India mails, and consequently called at all the Islands to deliver them, thereby giving us an opportunity of obtaining a sight of the Islands. We arrived at Barbadoes on the morning of the 11th, and remained there about eight hours, which afforded us time to land and visit our Mission station in Bridgetown. Besides meeting br. and sr. Lewis, who are stationed in town, we had the unexpected pleasure of meeting br. and sr. Edghill, and a former acquaintance, namely br. and sr. Muentzer, who were called to St. Kitts, and became our fellow passengers as far as to that Island. At Antigua br. and sr. Westerby likewise took passage on the steamer with us, as far as St. Thomas. It afforded us much pleasure to meet with these brethren and sisters and enjoy their company. At St. Kitts where we had labored for a number of years, br. and sr. Muentzer left us accompanied by our best wishes for their future welfare. On the 14th, we arrived at St. Thomas, where we were welcomed by br. and sr. Linke, who were at present living in town. We were thankful unto the Lord for having brought us thus far on our journey.

The following day we had the pleasure of seeing br. Weiss, residing at Niesky, and br. Ziöck at New Herrnhut, matters were so arranged by the brethren that we should see the other stations in the Island; accordingly the day following, we went to New Herrnhut, where we met with a hearty welcome from br. and sr. Ziöck; the Sunday which we spent there I was requested to address the congregation; after having staid a few days we returned again to town, and in the afternoon were taken to Niesky, where we met a hearty reception from our dear countrymen br. and sr. Weiss; here likewise we met br. and sr. Klose with whom we were laboring for several years in the Island of St. Kitts.

Sunday the 24th, I officiated for br. Weiss, and in the evening returned to town, in expectation of leaving for America early the next morning, but in this we were disappointed, the vessel not being ready; we were obliged to wait until the 27th, when word came from the captain, that he was ready to sail and waiting for us. We took leave of our friends with whom we had spent a pleasant time, and hurried on board of the ship. The name of the vessel was the Ship Charles, Capt. Ruart, from Baltimore; it had come from Rotterdam and was bound for New York, but was obliged to put in at St. Thomas in distress; the vessel sprung a leak and was only saved by throwing overboard part of the cargo, and by the great exertion of the crew and emigrants, of whom forty were on

board, these were engaged in pumping day and night, until they reached St. Thomas; here the vessel had to be thoroughly repaired. About 10 o'clock, we left the harbor of St. Thomas; and gradually lost sight of the Island.

The 29th, we had rain the greatest part of the day accompanied by thunder and lightning. In the afternoon of the same day, the captain requested me to baptize two infants belonging to some of the emigrants, both of whom appeared to be very sick, and little hope of their recovery. The same day one of the emigrants departed after a very short illness and in the evening I was requested to keep the funeral. The 30th we had a very fine day, but head wind, which occasioned us all, more or less, to be sea-sick. To our great distress, we found that there were several more sick, on board, one of whom died about noon, leaving a wife and three small children to lament their loss. In the evening the sad duty devolved upon me to commit his remains to the deep; the body had in so short a time already become putrid, as to make it very unpleasant to stand near by. It was a moment of sadness to us all, and a very painful duty for me to perform. I endeavored to console the poor widow and direct her to seek for comfort of Him, who is the widow's God. In the evening of the same day, about 8 o'clock, a young woman who was very sick, sent for me to come and see her; she had been on deck in the morning and able to walk about, so that we were much surprised, when we heard that she was very low. I accordingly went to see her and found her very sick; I spoke to her directing her to Him, who is the friend of sinners, to seek his pardon and peace, and to prepare to meet Him. She seemed quite sensible and answered all my questions which I put to her. I offered up a prayer at her own request, recommending her soul to the Lord our Savior. The following day, Sunday the 1st of May, she departed, and on me devolved the painful duty of committing her remains to the deep. Several more took sick with the same complaint, but we were thankful that by the Lord's mercy they were restored again. The captain himself fell ill, but his sickness was undoubtedly brought on by distress and anxiety; he had told me about ten minutes before he got sick, "I have done all I can do, and if you can help these people, I shall be very glad." We felt ourselves very much distressed, being in the midst of sickness and death, and no physician to consult. There was neither any means for us to escape, but simply to put our trust in the Lord, and look to Him from whom alone help could come. Several emigrants had died on board the vessel before it left St. Thomas, which was ascribed to the incontinence of the people. The captain it appears was apprehensive that disease might break out, and had prepared himself with medicine prescribed by a doctor, for yellow fever, as there had been several vessels in the harbor at the time of our leaving, having this dreadful disease on board.

We, with our dear children, by the direction of the captain, kept as much as possible on deck. The 4th of May one of the infants which had been baptized, departed this life, and in the evening its remains were committed to the deep. The 6th, the other infant followed its companion to its eternal rest. During the evening, we had awful weather, for on a sudden it became boisterous, blowing from the North, accompanied by hail, thunder, and lightning, we became very much alarmed, and committed ourselves to Him whom wind and sea must obey, who likewise heard our prayers and through His great goodness and mercy, spared our lives, amidst all these great trials and dangers, to which we were exposed. On the 9th, to our great joy, land was descried, and a pilot came on board, to convey us into the harbor. The captain was fearful that we should be quarantined at Staten Island, but after landing the only remaining sick on board, we were permitted to proceed, and on the 10th we safely anchored at New York, filled with thankfulness to the Lord for His great goodness towards us, exclaiming in the words of the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits."

I have thus endeavored to give you a brief description of our voyage in which we were mercifully preserved, whilst the messenger of death was hovering around.

I remain your affectionate brother,

B. RICKSECKER.

REPORT OF THE MINISTERS' CONFERENCE,

convened at Nazareth from the 16th to the 19th of September, 1853.

Last year a resolution was passed, that, two ministers' conferences having been convened at Bethlehem, the third in order should be held at Nazareth. Accordingly the following brethren assembled there on Friday, September 16th, being the memorial-day for the servants of the Brethren's Church :

From *Bethlehem*, the brn. J. C. Jacobson, C. F. Seidel, S. Reinke, S. Wolle, L. F. Kampman; from *Emmaus*, John Regennass; from *Hopedale*, P. Ricksecker, D. Z. Schmidt; from *Lebanon*, Th. Wunderling; from *Litz*, L. T. Reichel; from *Nazareth*, W. Lennert, W. Eberman, Edw. Rondthaler; from *Philadelphia*, Edm. Schweinitz; from *Staten Island*, Bernhard Schweinitz; from *Schæneck*, G. F. Trøger; from *York*, Ambrose Rondthaler.

None of the ministers of our western congregations were present, owing to their having held a ministers' conference among themselves, at Hope, in the month of June. The ministers of our congrega-

tions at Lancaster, Graceham, Camden and New York, moreover, as well as several brethren at Litiz and Bethlehem, were prevented by sickness in their families and other causes from attending this conference.

At 9 o'clock the aforementioned seventeen brethren met in one of the rooms in the Nazareth church. Several sisters, as well as some of the male and female teachers of Nazareth, who had been invited by the Elders' Conference of the place, participated in the solemn celebration of this memorial day of the Church. After singing several verses, br. Samuel Reinke, addressed the meeting in a cordial and appropriate manner on the texts of the day :

"I will wait on Thy name ; for it is good before Thy saints."
Ps. 52, 9.

Blessed name of Jesus,—how efficacious,—To save, to sanctify, and to preserve us,—Thee we adore.

"In all things approving ourselves as the ministers of God."
2 Cor. 6. 4.

Cleanse me, O Lord—My head, my feet,—And a pure heart induce,—
That I may be a vessel meet,—For Thy most holy use.

Then, on bended knees we prayed the Lord and Elder of our church to bless us, as well as our absent brethren ; and afterwards for our mutual refreshing and encouragement, we partook of the cup of thanksgiving.

A little after 10 o'clock, the brethren met again in conference.

FIRST SESSION.

Several German verses having been sung, br. L. T. Reichel, as one of the members of the standing-committee of 1852, opened the Conference by the following address :

At the opening of our last year's conference at Bethlehem, mention was made of the fact, that during the past year none of the ministering brethren of our district, had been called home by the Lord. But on the present occasion we miss one among us who twice presided over our fraternal deliberations with carefulness, fidelity and paternal love, our sainted br. W. H. Van Vleck. True to his motto :

"Thy passion Lord ! shall ever,
Till soul and body sever,
Deep in our hearts engraved remain,"

he, as a faithful steward over the manifold gifts of God out of the rich treasury of the Word of God and his own experience, preached the gospel of the Savior's love to sinners, almost to the very last day of his life. He sowed in hope ; now he is permitted to behold the fruit of his labors in the ministry, and of his private walk and conversation, to the praise and glory of the Lord, and to rejoice with joy unspeakable and full of glory.

But we miss moreover in our meeting, the two other bishops of

the Brethren's Church, who were last year in our midst, our venerable br. Andrew Benade, who is this day, though unavoidably absent in body, still in spirit remembering us at the throne of grace; and our dear br. Peter Wolle, who is at present on his journey to Ohio. Now although our conference this year's will wear a different external stamp, owing to the absence of our worthy bishops, we nevertheless trust that its proper end may be obtained, mutually to encourage and strengthen each other's hands, cheerfully to carry on the work, to which the Lord has called us.

That our conference numbers less members than last year, need not create in us any uneasiness, inasmuch as the reasons, why some of our brethren are absent to-day, is assuredly not to be looked for in their want of sympathy for the cause itself, that has brought us together. And although a disapproving voice has been heard from one quarter, still the voices of many of our brethren and sisters in the different congregations, who rejoice over our fraternal convention and in person or by letter wish us the blessing of God, are the more cheering.

May the Lord and Head of our Church deign to grant for the comfort and encouragement of each individual a blessed realization of His peace and presence among us.

Br. Levin Reichel as the secretary pro tem, then communicated a short report in behalf of the standing committee during the past year; whereupon br. Sylvester Wolle presented his treasurer's report.

2. Conference next proceeded to elect the officers for the current year. Br. Jacobson was unanimously elected as president, br. Levin Reichel as secretary, and br. Sylvester Wolle as treasurer.

On motion resolved that br. H. VanVleek, as well as all the teachers of Nazareth Hall, be invited to attend this conference as guests.

3. Br. Reichel then submitted a petition addressed to this conference, signed by twenty-nine names, heads of families of the congregation of Lititz, containing an invitation, for the next conference, to meet, if possible, at Lititz; whereupon he presented orally, salutations from the Elders' Conference at Lititz, and from br. Shultz, who was prevented by sickness from attending.

4. The President having taken the chair, read two salutatory letters, the one from br. Andrew Benade at Bethlehem, and the other from br. Henry G. Clauder at Hope, in which both expressed their regret at not being able to attend this conference.

The following epistolary salutation which had been received from the Unity's Elders' Conference was also read:

"It appearing desirable to the U. E. C. that a word of sympathy and recognition of the private conference of the dear laborers in the northern district, to be convened next month, be addressed to the assembled ministers, I have accordingly been charged to for-

ward the cordial fraternal salutation of the U. E. C. to the same, and to give them assurances of our cordial sympathy, as well as of our joy and gratitude to our dear Lord, that he has put it into the hearts of our brethren, to exhibit together with charity, their brotherly kindness; and to cherish and esteem our Brethren's cause and its peculiarities, and to promote its prosperity and growth. It is said in holy writ concerning Jerusalem: "They shall prosper that love thee." May the Lord fulfil this promise to our dear brethren, who love his church with pure affection, publicly proclaim this love, and who prove it by their deeds. May the expected meeting of his servants be as richly, yea more richly blest, than the preceding ones. May his Spirit powerfully preside, the bonds of love among one another and towards his Zion be strengthened and drawn closer, and every individual heart obtain and carry home an especial blessing, a blessing that may be transmitted to the congregations, which, these dear brethren serve, and be rendered apparent in times to come, by their growth in grace and knowledge. We assure the dear laborers of our intimate and cordial union with them, as brethren and laborers of the Lord in that economy of God, which He has chosen as His property, and which, as their Lord and Elder he has thus far so graciously regarded, blessed and rendered a blessing to many.

May He grant us all, the grace and power to remain faithful to Him and his doctrine, that His fire and his furnace (Is. 31, 9.) may not be taken away from us, nor His candlestick be removed from its place. We shall remember our dear brethren at a throne of grace at the time of their convention, and implore the presence, the peace and the blessing of the Lord upon them.

(Signed) GODFREY A. CUNOW.

Berthelsdorf, Aug. 22d, 1853.

It was next stated, that a letter lately written by br. Titze at New Salem, Illinois, informs us, that the framework of the new church at Olney was this day to be erected.

5. Conference having come to an understanding about the hours of their meeting, br. Seidel read part of a letter addressed to him by br. Guenther at New York, in which he expresses the urgent request, that the Brethren would publish a *German Missionary paper* in this country.

6. Br. L. Reichel then read a short essay on the *Liturgicum*, (Church Services) of the Brethren's Church, containing a variety of questions, which might induce a conversation on the practical official life of a minister; some of the Brethren, however, appeared to be more desirous that personal religion and experience should be adopted as the main theme of our fraternal deliberations.

The Session was closed by singing a German hymn.

SECOND SESSION.

This session was opened by singing the verse :

"This be our supreme delight," etc.—(No. 600, 4.)

which gave rise to a conversation on the subject of prayer in general, and of the practice much in vogue in the Brethren's Church, of invoking the blessing and gracious aid of the Lord by singing a hymn conjointly, in place of the spoken prayer of an individual. The opinion was expressed, that a short verse often proves more expressive, edifying, and spirit-enlivening, than the longest and most finished prayer; that our hymn-book contains such a rich treasure of verses of every description, that an occasion rarely presents itself, for which a suitable verse can not be found, peculiarly adapted to it; and that in regard to prayer in general, devotional intensity of the heart alone renders a prayer acceptable to the Searcher of hearts, and makes it a blessing to the hearts of the hearers.

Without therefore suffering ourselves to be carried away by the spirit of the times, which calls for long prayers, it is left optional with the President to open the sessions by singing a hymn, or calling upon an individual to offer up a short prayer.

2. A communication addressed by the Ministers' Conference in the North of Ireland to our conference was now read, an extract of which we subjoin, as follows :

"Your kind and brotherly letter of last autumn was duly read in our General Elders' Conference, held here on Wednesday, June 1st, and called forth the expression of our grateful thanks for your kind remembrance of us, and your good wishes in our behalf. Specially did your valued communication fill us with the liveliest satisfaction, because we could so clearly discern from its whole tone and spirit, that we are indeed *at one* in the attachment, entertained for our little household of faith, so highly favored of the whole Church's Head,—*at one*, as to the feeling of privilege and duty to take and show a lively interest in each other's weal and woe,—*at one* as to the conviction, that we are not by any means what we ought to be, as followers of Jesus,—and finally *at one* also in the sentiment of gratitude to our Lord and Savior for His goodness and mercy, in still acknowledging us, notwithstanding our manifest and manifold shortcomings, as a part of His flock and family. The Lord grant, that this Unity in essentials, this oneness in those truths which are eternally paramount, be more and more diffused among us! May this spirit more and more pervade all our congregations, so that all national and local predilections may yield to the all-absorbing passion for "Christ and Him crucified," in obedience to that word of His: "One is your Master, even Christ, and all ye are brethren."

We must not forget to tender you also our very hearty thanks for the copies you kindly forwarded to us of the Minutes of your

Conference, and which have been distributed among those laborers for whom you attended them. The perusal of the various remarks on the subject proposed as the theme of your deliberations has not only edified us, and afforded us interesting matter for meditation, but has anew convinced us, that the subject of the great and peculiar blessings, honors, and privileges, conferred by our Savior on the Brethren's Church, is far from being exhausted. We believe that the excellencies of our Unity only require to be really known and understood by our members, to cause them to take that interest in them, which is taken and manifested by worthy persons not belonging to our brotherhood.

Were we to put the question to ourselves, what are the characteristics of the Brethren's Church in this province, and what its peculiar mission in these realms, we believe, we may with grateful adoration, still point to many things, wherein we have been favored above our brethren of other denominations. We believe, that the apartment occupied by us in this portion of the "great house," is still bountifully fitted up and furnished with strictest attention to all our wants; that it is, though very small in its dimensions, still a very sweet, happy and comfortable spot, nay even adorned and beautified in many special ways; whilst we also believe, that we have a mission to perform, though it may not differ from the commission to the whole Church; nevertheless, on the other hand we must mourn over a want of vital godliness in many of our members; we must confess, that, as a Church, we do not appear to be prospering. In the last year alone, our number in this province has decreased by 114, viz: 40 communicants less, non-communicants 33 less, and children 41 less, than in 1851. The total of children under our care in Boarding, Day, and Sunday schools, viz: 3805, was higher than in the foregoing year, by 14; but the total under our care, 8646, showed a decrease of 100, compared with the year 1851. Male teachers in schools had increased by 14, and the female instructors were diminished by 17, whilst also the number of preaching-places has been reduced from 47 to 39.

We are constrained to acknowledge, that we do feel cast down at the prospect of the future, lest our candlestick should be removed, and we cast forth as a withered branch, if we do not repent and do our first works. We often feel, and humilatingly so, that the love and respect entertained for us by pious people out of our circle, have, strictly speaking, far more reference to the former blessed activity of our church than to its present position. We implore you, dear brethren, to mingle your earnest prayers with those of the faithful intercessors here, that it may please the Lord to visit us anew with his salvation, baptize us anew with the spirit of faithful, uncompromising devotedness to His holy name and cause, and in one word, to renew our days as of old.

In conclusion, dear brethren, we beg once more to assure you of

the deep interest we take in the affairs of your branch of our Unity, and to express our joy at the efforts you are now making for the spread of the truth by the means of your Home Mission, the reports of which, as contained in your excellent Moravian Church Miscellany, are regularly communicated to our congregation at Gracehill. Perhaps you are not aware, that we annually publish a report of the operations of our Scripture Readers' Society, in the North of Ireland, and if you should wish to see these reports, and could point out some mode of transmitting them, we shall be most happy to forward them to you.

Commending you and your flocks to the grace of God our Savior, and most sincerely wishing you a happy and blessed celebration of the 16th of September, we remain, in the bonds of brotherly love, your faithful brethren and sisters of the General Elders' Conference, and in their name,

Gracehill, Aug. 23d, 1853.

SAMUEL CONNOR,
President of Conference.*

Conference charged their secretary to pen an answer to the above communication in their name, and then to submit it to the Standing Committee for transmission. The latter consists, for the current year, of the brn. Jacobson, Lennert, S. Wolle, and L. Reichel.

3. The question now came up, What should form the topic of our conversation this year. Some brethren proposed the "Liturgicum" as a theme, others pastoral theology, others, the education of ministers. The first, however, was preferred, with the resolution of taking for our guide, the essay read in the forenoon. As each point under consideration was not always fully exhausted at the close of the same session, it appeared to us to be more appropriate to sum up everything which has been said in reference to the Liturgicum and place it at the end of this report.

The singing of a German Verse closed the second session. In the evening br. L. F. Kampman preached an English sermon on 2 Cor. 4. 1, 2., to a numerous auditory.

NOTE.—The following are the present members of the General Elders' Conference of the North of Ireland:

- SAMUEL CONNOR, Sen., President.
- ALEXANDER C. HASSE, Secretary.
- JOHN W. LAWTON, Warden and Agent.
- JOHN H. BIRTILL, Laborer of Killeel.
- THOMAS H. HINES, Laborer of Cootehill.
- SAMUEL CONNOR, junr., Laborer of Gracefield.
- WILLIAM TAYLOR, Laborer of Ballinderry.
- G. H. MOXON, Laborer of Kilwarlin.
- SR. LOUISE REYNOLDS, Single Sisters' Laboress at Gracehill.
- SR. ZULA, Widows' Laboress at Kilwarlin.

THIRD SESSION. SATURDAY, September 17th.

The Session having been opened by the singing of a German verse, br. Lennert offered up a prayer in German. Another verse having been sung, the president read the texts for the day.

After reading the minutes of yesterday, the conversation on the Liturgicum was resumed in a spirit of brotherly love and candor. At the close we sang:

"Ye servants of the Lord," etc.—No. 716.

FOURTH SESSION.

A German verse having been sung, an elaborate discussion arose on different points referring to Church-service. Thereupon the Report of the Ministers' Conference held last June at Hope, Ind., was read.

The present editor of our Miscellany requested the brethren to aid in promoting the circulation of this periodical, and to favor him with communications for insertion: this led to a discourse upon several controversial articles recently published. The session was concluded with singing

"Dismiss us with thy blessing Lord," etc.

In the evening br. Theoph. Wunderling preached in the German language on Matth. 13. 31—34; whereupon br. Lennert announced to the congregation the news of the departure of sr. Bechler at Lütz, at 5 o'clock, received by a telegraphic dispatch.

On Sunday, September 18th, br. Ambrose Rondthaler delivered an English sermon, (A. M.) on Matth. 28. 20; and in the evening br. Samuel Reinke a German discourse on Rev. 22. 17, 20.

FIFTH SESSION. MONDAY, September 19th.

A German verse having been sung, the president offered up a German prayer, in which he made particular mention of our afflicted br. Bechler. The texts for the day were read, and the verse sung:

"In mercy Lord, thine grace bestow," etc.

1. Br. L. Reichel having been called home to attend the funeral of sr. Bechler, br. Wunderling was appointed secretary pro tem; whereupon the president furnished a brief oral report of the proceedings of Saturday.

2. Br. Bechler having sent a friendly salutation per br. Lennert to Conference, it was resolved to send a letter of condolence to this our sorely tried brother, which was signed by all the brethren present in the afternoon and forwarded to him.

3. Circumstances compelling several brethren to return home as speedily as possible, it was resolved to close our Conference this evening, and to resume the thread of our discourse, the Lord willing, next year on the 16th of September, 1854 at Lütz.

4. Conference next entered into a lively discussion about the possibility of carrying out a wish expressed in the first session, of publishing a *German Missionary paper*, the want of which appears to be greatly felt. A majority of the brethren declared themselves willing to furnish mental and material aid towards the publication, if a brother were found willing to undertake it. The general wish however was very positively expressed that all polemical articles should be considered as unsuitable for this paper and several declared decidedly, that they would withdraw their hands from it, as soon as such articles should be admitted.

5. A teachers' correspondence amongst our brethren in Germany inclined us to introduce something similar among ourselves. The design of this *fraternal correspondence* is as follows, viz: to institute free, untrammelled epistolary communications on subjects relating to personal and official experience, theological questions and answers, etc. The letters are to commence at Nazareth and Schoenock; and to circulate in the following order, viz: Bethlehem, Emmaus, Litz, Lancaster, Lebanon, York, Graceham, Philadelphia, Camden, New York, Staten Island, Dover, Sharon, Gnadenhuetten, Hope, New Salem, Hopedale, Nazareth, to all our laborers in the northern district, every one being at liberty to join in with this correspondence. A motion, to admit the students, the teachers of Nazareth Hall, and the laborers in the southern district was laid over for the present.

6. The Standing committee was instructed to draw up a report of the proceedings of this conference, which they are to submit, previous to its being printed, to the inspection of all the ministers within reach, who attended the Conference.

7. In reference to a remark made by A. B. C., in his Communication No. 5, which appeared in the Miscellany, it was resolved to insert a short note in the Oct. number of this journal, in the name of the members of this conference, stating that they do not hold themselves responsible for any thing appearing in the Miscellany, except it be signed by the Standing Committee.

8. The conversation on the subject of the Liturgicum having been continued for some time, the session was closed by singing a German verse.

SIXTH SESSION.

We sang the verse: "Ye, who called, etc.—No. 719.

Our time being short, we could not exhaust the matter under consideration, and Conference was therefore, after a discussion of two hours, compelled to stop short in their conversation on the celebration of the Lord's Supper; in hopes, however, of resuming the thread of this discourse again on the 16th of September, 1854.

SEVENTH AND CLOSING SESSION.

A collection, as in former years, having again been taken up to defray the travelling expenses of several brethren, and a verse having been sung, the president delivered a cordial address to the assembled brethren and then invoked the blessing of the Lord for himself and his brethren, when the singing of another German verse and the benediction closed our interesting and blessed Conference meetings.

In the evening also, the series of sermons during the session of Conference was finished by br. John Regennass addressing the Nazareth congregation in German, on Eph. 3. 2.

Br. Levin T. Reichel's Essay on the Liturgicum.
(The Church Services.)

"LET US NOT FORSAKE THE ASSEMBLING OF OURSELVES TOGETHER."

INTRODUCTION.

In an address of sterling excellence by Dr. Nitzsch in Berlin on the relative position of the Brethren's Church in ecclesiastical history, he maintains the following, as the result of his inquiries: "The significance of the Brethren's Church has only been modified, but not exhausted." From this stand-point the Church-theologian then concludes that the chief significance of the Brethren's Church in relation to the Christian Church at large, lies in her liturgical arrangements.

He says, p. 22. "Does it follow from hence, that the church may not continue to learn and freely to adopt many of the rites and aids that are in vogue in the Brethren's Church? We have before now adopted many of their good things. In our dwellings you find their text-book. Reading and prayer-unions have been established among us; the bible-lectures, the children's meetings, the liturgical exercises, the young men's unions have all sprung from the same source. But we are still defective in many things. First, we lack a thorough insight into the law of life which requires a church in a church, etc."

To one subject I may once more call your attention. The Brethren have contrived, more successfully than any other evangelical association, to cultivate and improve all the essential elements of christian worship, bible reading, homily, prayer and singing; and each separately and singly, in such a manner, that the congregation is enabled to enjoy and to impart a great amount of edification, without monotony and a surfeit of forms. We have indeed the same multifarious wants, but they are satisfied in a monotonous way.

The numerous and various exercises for instruction and prayer in the Brethren's Church, Dr. Nitzsch describes as follows: "How richly endowed is the celebration of Sunday! The litany with responses by the congregation, comes first. Then the preaching

service; the afternoon children's meeting; then the homilies for the individual choirs of the married people, the widowers, the widows, etc.; further, the hymns of praise by the communicant members, then the congregation-hour and lastly the evening prayer. But each week day has its devotional call, in what are styled the daily words and doctrinal texts furnished with collects (antiphones.) All the members of the Church, throughout the whole world, know daily the watchword (parole) given them by the Lord. Towards evening meditate they upon the doctrinal text. In the forenoon the children are instructed orally and in hymns. The day is closed by a singing meeting. There are special bible readings, the history of Jesus from Christmas till Easter; then the Acts of the Apostles, etc. But the climax of these devotional exercises is the Conference for prayer, in which all those participate, who offer up intercessory prayer according to a preconceived plan. Memorial days from time to time recall to remembrance events of historical importance. Lovefeasts precede the celebration of the Lord's Supper. The rites and customs observed at New Year and Easter are well known."

This description of the liturgical institutions of the Brethren's Church it must be confessed refers to what was customary from sixty to eighty years ago, when our place congregations were in their most flourishing condition. In the American city and country congregations the services referred to, have probably never fully prevailed; and even in the European place-congregations the number of daily and weekly meetings has been by degrees considerably reduced.

The general Synods of the Brethren's Church have repeatedly declared it to be one of their jewels, that in contradistinction to the State Churches in Europe, they enjoy the liberty of altering and amending their modes of divine service, according as their wants and circumstances require, and can in this way guard their liturgical observances from degenerating into dry, cold and lifeless forms.

It must, however, be admitted on the other hand, that the danger is imminent, that this liberty of the Church at large, (as the American practice proves,) be used by individual ministers, optionally to introduce changes into the church-services, according to their private opinions; whence it arises, that certain meetings are at one time kept in a congregation, and then again entirely dispensed with.

It cannot escape the notice of every unprejudiced reader of the Synodal results of 1848 that the regulations laid down by the general Synod among others also in the chapter concerning the Liturgicum, are of such a nature, as merely to impart to them a *partial* value, inasmuch as many of them, while exceedingly appropriate and profitable for our settlements in Germany, are found to be

wholly impracticable in England and America. Even a Provincial Synod could not lay down rules binding in all cases, owing to the diversified circumstances of our American congregations. Yet doubtless it is to be wished that our Liturgicum might not be altogether left to subjective discretion, because it might (in that case) happen, that such meetings, as most distinctively exhibit the spirit of the Brethren's church, would be cast into the shade altogether.

Without designing in any wise to forestall the action and regulations of a Provincial Synod, a programme is herewith submitted to the Minister's Conference, to serve as a guide to a free interchange of views and ideas, more particularly on such points of liturgical practices, as are entirely passed over in the Synodal results.

The Liturgicum of the Brethren's Church embraces: 1. Such church-services as we hold in common with other Protestant churches.

2. Such as are peculiar to the Brethren's church. But whereas they both continually coalesce in practice, a strict separation of them here does not appear to be advisable. The following scheme has been framed according to indications found in the Synodal results.

1. Sunday celebration in general. Syn. Res. 1848 and 20.
2. Sunday meetings. §§ 21, 22.
3. Meetings for different stations in life. §§ 23-36.
4. Week-day meetings. §§ 36, 37.
5. Annually recurring meetings. §§ 32, 34.
6. Meetings peculiar to the Brethren's Church. 35.
7. Particular choir meetings. § 33.
8. Meetings for the extension of the church.

I. The first topic of conversation according to the above programme, was,

Sunday Celebration in general,

and especially that phrase: "the minister finds his directory in holy writ."

The result of a protracted discussion on this point, in which the more rigid view, based upon the law of the Lord, and the more liberal one, based upon the gospel, were discussed with great candor, was as follows:

While we are not to lose sight of the fact, that the sanctification of one day in seven, as the Lord's day, is based upon a positive law of God, which is older than the ceremonial law of Moses, a child of God will ever bear in mind, that it is a gracious privilege thankfully to be improved, to withdraw one's self, one day in seven, from all worldly and external employments, so that we may only care for the things of the Lord. True, it may be difficult, yes, next to impossible, to lay down rules for the manner and

mode of celebrating the Lord's day, so positively framed, as to admit of universal adoption and to suit all cases. What is sin to one according to his understanding of the scriptures, is not sin to another. Still here, as elsewhere, we are to guard against indulging in any thing on the Lord's day that might prove an offence and vexation to weaker brethren; and as preachers of the gospel, as the ambassadors of Him, who "came not to destroy the law, but to fulfil it," we are charged to say to our hearers, not only: "you may," but also, "you shall sanctify the Lord's day, to His glory and to your own salvation!"

II. The second topic of discussion was, *the Sunday meetings*, and

1. *The Church Litany.* Every one of the brethren present, related what was the mode of proceeding in regard to the church litany, in the congregation over which he presided, whence it appeared that a great diversity prevailed, both in regard to the manner and mode of praying the litany, and to the more or less frequent repetition of this formula. Several congregations were mentioned, in which the church litany had not been prayed for years, or only once or twice a year. In most others it was prayed regularly, either every Sunday, and where this is done, in connection with the sermon—or else every fortnight, in a special meeting at 9 o'clock. In most of the congregations the minister stands in the pulpit while praying the litany; in others he occupies the seat behind the table, after the fashion of our German settlements in Europe. In some congregations the people respond loudly and plainly, which essentially enlivens the service and edifies the hearers; in most, however, much remains to be wished for in this respect, and one brother proposed that a sermon should be preached in each congregation on that text: Deut. 27, 15—"And all the people shall answer, and say, Amen."

Notwithstanding the diversity of the manner and mode of its use, all the brethren present cordially allowed it to be their sacred duty to uphold and bring our beautiful and copious church litany, which is so well adapted to all circumstances and conditions in life, as much as lies in them, more and more into use. Other denominations in the Protestant church are just at this time laboring to introduce something similar among their people. People become more and more sensible, that preaching, and *nothing but* preaching, is not the only mode of worship and of religious edification, and that the free extempore heart-prayer of an individual ought not to supplant the united prayers of the whole congregation, which are necessarily expressed in set forms. We have as beautiful a formula in our church litany as ever we could wish for; should we desire to cast it aside? God forbid!

Beautiful as our litany is, in itself considered, still it cannot be denied, that it is wearisome to some, if the whole of it be prayed

every Sunday; wherefore it is divided into two portions for two successive Sundays, in some congregations, while in others, an abbreviated form is sometimes used. For the sake of greater variety and the revival of greater edification, it were to be wished, that some more litanies might be brought into use. In our German Liturgy book we have the following additional ones:

- a. The Litany concerning the life, sufferings, and death of Jesus, for the first Sunday in Advent and Palm-Sunday.
- b. The Easter morning litany.
- c. The Litany on the Second Advent of Christ, No. 81.
- d. The Litany for the heathen-festival, No. 52, very suitable for missionary sermons.

But as we have no litanies for Christmas, Whitsuntide and Ascension, Conference deemed it advisable to commission Br. Levin Reichel, to prepare such litanies, if possible, by the next Ministers' Conference, that the introduction of them may be proposed to the next Provincial Synod, as a general wish expressed by the ministers. Moreover, reference being made to the lack of English litanies alluded to above, a committee of three brethren was appointed to translate such litanies into English as have not yet been translated, as well as to translate those that are yet to be drawn up.

2. With regard to *Sermons*, it was remarked, that on the whole, they ought not to be too long—say 35 minutes—unless where local circumstances appear to demand longer addresses.

In reference to the choice of *texts*, it must of course be left to every minister to act according to circumstances; still it is worthy of recommendation to read the gospel and epistolary portions appointed for every Sunday, or other portions of holy writ before the sermon, in order to make our hearers better acquainted with the Word of God.

3. Congregation meetings (*Gemein-Stunden*) are not held everywhere; still a continuance of them, in both languages, wherever it be found practicable, was decidedly recommended—to alternate with Liturgies and singing meetings.

Congregation meetings—with the use of the text-book so universally approved among us, which resulted from the wants of a church, whose members are united as a family, afford a desirable opportunity, in a family circle, to express oneself in a free, easy, and familiar manner on a variety of subjects, which cannot be done so suitably in a regular sermon, to a mixed audience.

4. Childrens' meetings are still regularly kept up in some congregations; but have been supplanted by Sunday schools in others. A motion to draw up an infant catechism for the use of our children, was not carried, because the "Union Questions" appeared to answer every purpose, if judiciously employed. But if in place of the S. S. Union Hymn-books, a children's hymn-book, such as

is used in our English congregations, could be introduced, this would be desirable, if for no other purpose than to familiarize our children with our beautiful church melodies. And since the children commit hymns to memory, with scripture texts—which is highly commendable in itself,—ought they not, by way of preference, rather to learn the hymns current among our people, than so many others, which we never use in our public service?

5. *Liturgies.* A general regret was expressed that we have no English Liturgy book in this country, wherefore the motion was unanimously carried, to appoint a committee of five brethren to prepare such an English Liturgy book, which should not exactly be a translation of the German book—to be laid, when finished, before the next Provincial Synod.

III. *Meetings for various conditions in life;* such as: holy baptism, confirmation, the Lord's Supper, marriages and funerals.

Brevity of time would not suffer us to enter into a detailed discussion of all these particulars, and we therefore dwelt mainly on the Lord's Supper.

Mention had ere this been made of the fact, that in some of our city congregations they make use of printed communion liturgies in the English language, precluding the lining of the verses, which is such a hindrance to edification; wherefore the idea was broached, whether it would not be proper to have similar liturgies printed in both languages in other congregations; yet it was thought to be advisable to leave the decision of this matter to the respective Elders' Conference.

Another point, the pronouncing of the Benediction at the close of the holy communion, which is not done in all our congregations, though distinctly opposed by several, was still highly approved of by many of the brethren.

The same difference of opinion prevailed relative to the use of the *surplice*. Most of the ministers were in favor of its use, and the remark was made, that a man ought not to follow his own feelings and from motives of private dislike, lay aside the surplice, which should only be done where a congregation is decidedly opposed to its use. The white surplice was said to be an emblem of the innocence of the Lamb. Pure and white as is the surplice, so also should we be; modest, humble and unpretending as is the surplice, so should be our appearance at the Lord's table. Every time the preacher puts on this robe, it is like a sermon addressed to his own heart: "Am I worthy to wear such a robe?" and hence a solemn preparation for the service. It appeared desirable, however, that the shape or cut of the surplice might be modified somewhat.

A few remarks were yet made on the *preparatory* communion discourses. They are of great importance and are kept every where, either in special meetings or in the antecedent sermon. The latter mode was not rightly approved of, because the address

was delivered to a mixed multitude, and a minister can not then speak so much to the purpose. But on the other hand, it was remarked, that in some places even the communicant members can not be reached in any other way, while this very way serves to draw the attention of persons to the subject of the Lord's Supper, who otherwise perhaps never receive any instruction on the subject. It was conceded that the preparatory discourse might therefore be connected with the sermon; yet at the same time, the better plan would be to hold said discourse on the very day of the communion rather than a week previous.

Thanksgiving liturgies were considered impracticable, except in place-congregations. But where they are kept up, they should not be deferred till 24 hours after the communion.

(The subject to be continued next year, God willing, at Litiz.)

L. T. REICHEL,

Litiz, October 3d, 1853.

Secretary.

COME TO JESUS.

He promises rest! But far better than rest of body, is rest of soul! It is wretched to be a slave, to groan, bleed, toil! But far worse to be Satan's bondman, dragging about an evil conscience and an aching heart! Rest from this, cannot be had but by coming to Jesus! And if we come, he will lighten every load. Are you poor? Come, and he will make you rich for ever! Are you sick? Come, and he will cure your worst disease! Are you sad? Come, and he will wipe away your tears! Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies! Is sin a burden? Oh then come to Jesus, and he will take it away! Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory! Oh then come! To be merely called by such a person should be enough to make us glad. Of a stranger we might say "Perhaps he intends us no good; of a poor man, "He cannot assist me, however willing;" Of a selfish rich man, "Who can expect ought from him?" Now He who invites thee, sinner, is both able and willing to help! He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all! His very word, "Come," is enough to make thee glad. A blind beggar, by the wayside, hearing he was passing, cried out, "Mercy, mercy!" The people told him to be quiet; but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though he might now be quite sure of a blessing, "Be of good cheer, he calleth thee!" They knew Jesus never called and then refused; and so they told him to rejoice: Sinner, be you of good cheer! The same Jesus calleth thee! As the blind man.

threw off his cloak, lest it should hinder him, do you cast off every sin that would stop you—rush through every crowd of difficulties, and falling at the feet of Jesus, say, "Have mercy on me! I am blind! I am lost! save, or I perish!" Are you too great a sinner, the more need to come! Have you a guilty conscience? With that guilty conscience come! Have you a wicked heart? With that wicked heart come! Have you nothing with which to purchase his favour? "Without money," come! Rich and poor, masters and servants, old and young, white and black, sinners of every class, *Come!*

Read Is. IV; Matt. VIII. 1, 17; XI. 23, 30; Mark X. 46, 52; Rev. XXII. 17, etc.

Contributions towards Home Missions.

Additional contributions from Bethlehem members, \$13 50-

Subscriptions received by Rev. C. F. Seidel.

Frank Oppelt, 1852, '53.

John Buehn, 1853.

John Chr. Franke, 1854.

George K. Read, Lancaster...

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THE END.

THE MORAVIAN CHURCH MISCELLANY.

I. *THE DESIGN* of this monthly will be to constitute it a central organ of the congregations of our section of the United Brethren's Church, with a view to increase and foster the communion between our American congregations, and, in general, to minister to the wants and interests, both theological and practical, of our little Zion.

II. *THE CONTENTS* will embrace a variety of matter, viz :

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2. The Monthly Leaves, or reports from the Unity's Elders' Conference, shall appear in the Miscellany.

3. We design to insert from time to time extracts from the letters and reports of the pastors of our congregations, or portions of the journals of their congregations, obituary notices, and, above all, biographical sketches of our departed brethren and sisters.

4. We hope to be able to give historical sketches of the Brethren's Church in general, or of some of our settlements in Pennsylvania or North Carolina, which, we hope, will be forwarded to the editor by those of our brethren who have the pen of a ready writer; as also other essays, treating of the theological and ecclesiastical subjects of the age, the hymnology, the liturgical element in the church, &c., &c.

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6. Selections from the treasures of the evangelical church of Christ, "*things new and old*," and, especially, an *EXTRACTOR*, or collection of choice passages from the works and sermons of the most distinguished writers and preachers of the Brethren Church, will be inserted for the edification of readers.

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